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Zion's Herald.

CHARLES PARKHURST, Editor.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The Raines law in New York has been much and justly criticised, but it has reduced the number of saloons one-sixth (about 1,300) and has proved a wonderful revenue-producer, yielding an income to the city of \$2,500,000 a year more than under the old law. This latter fact "pleases the taxpayer," says the *Evening Post*, "and the decreased competition pleases the saloon-keeper."

At Cardeva, Alabama, a cotton goods mill has been erected, of 25,000 spindles. It is built on "coal land," and therefore has not merely its raw material, but also its fuel supply close at hand. This gives it a vantage in making contracts, and it is not surprising to learn that its entire output for five years has been disposed of for exportation to China. Boston money built this mill, and is building many others in the same region.

A company has been incorporated under the laws of Maine with a capital of \$500,000 to colonize abandoned farms. An option has been obtained on 10,000 acres, located in five New England States. The farms will vary from thirty to fifty acres in size, and will be leased by the year to well-disposed persons. Instruction in farming for those unfamiliar with agricultural pursuits is a part of the plan.

Because the manager of the Fulton Bag and Cotton Mills in Atlanta, Ga., reduced the wages of an assistant in cleaning machinery (who worked only two hours daily) from \$1 to 75 cents a day, a thousand of its operatives struck work, and became so riotous that police aid was invoked to disperse them. The mill-owners weakly yielded a few months ago when the discharge of twenty Negro women was demanded, and agreed to employ no more colored help; they very properly remained firm on this occasion and promptly filled the vacant places.

A Philadelphia judge has refused to grant a charter to the "First Church of Christ, Scientist," on the ground that the incorporation of a church having faith cure for one of its tenets is contrary to the laws of the State regulating the practice of medicine: "To grant this charter would be to sanction a system of dealing with disease totally at variance with any contemplated by the Act of 1877, different from any taught in a chartered medical school." This ruling is final. The Scientists must convince the Legislature of the efficacy of their system before they can with safety to themselves practice it in Pennsylvania.

The remarkable enactments of the Georgia Legislature are giving that State a unique reputation. The House decided last week to continue the shameful convict lease system so far as able-bodied convicts are concerned, but in a modified form and under more careful supervision. The female, juvenile, aged and feeble convicts are to be put on a State farm. The Senate has passed a bill providing for the issue of State bank notes up to 50 per cent. of their paid-up capital, redeemable in silver bullion; and authorizes the attorney-general to defend, at the State's expense, any bank attacked for so doing. This defiance of Federal law will, it is said, be sanctioned by the House and be approved by the Governor, though severely condemned by business men all over the State.

After eight years of effort a consolidation was effected last week of the principal steel rod and wire and nail manufacturing companies throughout the country. The new trust will be known as the American Steel and Wire Company, and will represent a capital of nearly \$70,000,000. Experts have been appointed to appraise the values of the combining plants, which are principally located in Chicago, Cleveland, Pittsburg and Worcester. The usual promise is made of lower and steadier prices.

A Wisconsin jury has decided that water companies are legally and pecuniarily responsible for harm that may come to those who drink the liquid they furnish. A widow who sued the Ashland Water Company for supplying water containing typhoid germs which caused the death of her husband, has been awarded \$5,000 damages. This award may not stand if an appeal is made, but the decision may have a salutary effect in putting water purveyors in the same category with careless druggists and dealers in diseased fish or meat.

It is the opinion of Secretary Gage, according to the correspondent of the *New York Evening Post*, that at least two millions of our citizens, comprising a large proportion of the wealth and enterprise of the nation, regard financial and banking reform as "the paramount issue." These citizens will not remain silent; they will make their influence felt, and compel Congress to meet the demand for a stable basis in our national finances. Circulars will be sent by the executive committee of the Indianapolis Sound Money Conference to ten thousand influential business men, asking them to impress their individual Congressmen with the necessity for action. Secretary Gage's views, which will be formulated in several special bills, will be supported by an active constituency.

Prison labor in Egypt is devoted, strange to say, to the manufacture of bogus antiques, of course for the foreign market. It is not denied that the work is cleverly done, that the forged articles can scarcely be distinguished from the genuine. But the Khedive's penitentiaries are under English management, and the immorality of foisting counterfeit goods upon the public — it is even said that the prison authorities hope soon to turn out "full-fledged mummies and sarcophagi" — is so apparent and disgraceful, that the British antiquarian societies have filed protests with Lord Salisbury. They concede that this form of prison labor may have commercial advantages, but they insist that "it practically renders the British Government a party to fraud."

An extension of two years has been granted by the Interstate Commerce Commission to the railroads, which are required by the law of 1893 to equip their cars with safety appliances before January 1, 1898. At the hearing given by the Commission in Washington the companies pleaded poverty — it costs nearly \$50,000,000 to comply with the law; they showed, however, that 44½ per cent. of the freight cars had been provided with automatic couplers, and 36½ per cent. had, in addition, the air brakes. The Brotherhood of Railroad Trainmen opposed extension of time on humane as well as commercial grounds. Every year since the law was enacted two thousand railroad men have been killed and between ten thousand and twenty thousand injured; more than 50 per cent. of these casualties were attributable to the lack of safety appliances. That this maiming and slaughter must continue two years longer, will cause profound regret.

Mr. Gardiner Greene Hubbard, who died in Washington last week at the age of 76, was born in this city, was a graduate of Dartmouth and of the Harvard Law School, and was among the first to be interested in the Bell telephone. He actively conducted its interests in this country, and then went to Europe where he organized several companies, among them the International and

Oriental. The splendid telephonic system in Russia was installed by him. He recognized the value of the Berliner crude battery transmitter, and secured it for the Bell Company. Mr. Hubbard strongly advocated a national postal telegraph system, and instituted many reforms in the railway mail service. He was warmly interested in deaf-mute education and the training of the blind. The National Geographical Society elected him its president. He leaves a large estate.

The Pension bill was disposed of in the National House last week after ineffective efforts to correct alleged existing abuses; as passed, the bill appropriates \$141,385,880. An hour was given in the Senate to private pension bills, and forty-five were passed. Mr. Gallinger took occasion to warn senators against presenting such claims without examination. The usual batch of bills was introduced into both houses. Immigration is to have the right of way in the Senate, and the Bankruptcy bill in the House (next after the appropriation measures). The Hawaiian treaty will receive early attention by the Senate in executive session. Currency reform will be discussed after the holidays.

The expected attack upon the civil service was made last week in both the Senate and House, Mr. Gallinger heading the movement in the former with a bill which would restrict the application of the merit system to the clerical force only, in the Governmental departments. Representative Grosvenor, of Ohio, started an agitation for a similar modification, declaiming, in the House, against "life tenure office-holders" and "a privileged official class." An attempt is to be made to unite all the foes of the reform for joint work, regardless of party. As President McKinley has caused it to be understood that he will veto any measure that proposes to repeal or weaken the present law, it seems like labor thrown away to keep up the adverse agitation.

British operations in Northwest India have been brought to an end by the condition of the weather. Sir William Lockhart's force will probably fall back upon Peshawar for the winter, it being well nigh impossible to keep up communications and provide for an army in the wild, mountainous country at present occupied, and in the face of hostile tribesmen. The expedition has been a costly, and probably a futile, one; for it will have to be repeated in the spring. Some things have been done: The lower Mohmands were reduced to submission and compelled to surrender their arms and pay a heavy fine. The Haddah Mullah, who stirred up the revolt, was defeated and wounded in Bedmani Pass. The Upper Mohmands were also driven from their positions and their villages destroyed. There have been brilliant engagements, notably at Dargai Ridge and Sempagha Pass, and the Afridis have been forced back almost to the Afghan frontier. But the success is far from complete, if withdrawal is necessary.

Wages in Cotton Mills.

The decision of the Fall River manufacturers to cut the wages of their operatives 10 per cent., beginning January 1, and the hint that the salaries of treasurers, superintendents and overseers, hitherto untouched, may suffer a like reduction, is not so much due to overproduction as to the competition of the Southern mills. That this competition cannot help proving disastrous from this time on to Northern operatives, will appear from a comparison of conditions. In New England factories from fifty-eight to sixty hours of labor constitute a legal week; in the South there is no limitation of hours. In the North, especially in cities like Fall River, the mills pay from \$10,000 to \$20,000 yearly for taxes; in Georgia and North Carolina the mills are exempted from taxation for a period of years. Both cotton and fuel must be transported to Northern mills at considerable cost for

freight; in the South both are close at hand. But the most striking feature in this comparison is the cost of labor. Southern operatives, it is said, are fully equal to those in the North, but their pay is 33 per cent. less. It costs a mill in Georgia or North Carolina 3½ cents to produce a pound of material that in New England would cost 6 cents. Unless there can be some evening-up of these conditions, a large section of the cotton industry in the North is doomed.

"The Dingley Deficit."

Pending debate on the Pension bill last week, Mr. Dingley found an opportunity to reply to the critics who are fond of asserting that the new tariff is not an adequate revenue-producer. To the argument that even the Secretary of the Treasury predicted a deficit of \$21,000,000 at the end of the next fiscal year, he replied that the prediction was based upon the unreasonable estimate of an expenditure of \$73,000,000 for public works. If Congress saw fit to authorize such an extravagant outlay — \$46,000,000 more than we had spent this year — of course there would be a deficit; but he did not believe Congress would do anything of the kind. With anything approaching a decent economy there would be a surplus of \$10,000,000 instead of a deficit. Thirty millions ought to cover the expenditures for public works next year. For several years it has cost the country per capita about \$2.50 for all Government expenses. At present the cost is about \$5 per capita, but \$3 of this goes for pensions and 50 cents for interest on the public debt. The present Tariff law, with other receipts, was expected to yield an income of \$5.13½ per capita. For the present year there could not help being a deficiency. Before July 1, the Treasury had received \$35,000,000 for importations which properly belonged to the present year, but were brought to this country to anticipate the action of the new law. These importations had reduced the deficit of last year from \$56,000,000 to \$18,000,000. If they could be credited to the present year, instead of an expected deficit of \$10,000,000, there would be a surplus of just that figure. In making these statements Mr. Dingley threw out of consideration entirely the receipts from the sale of the Union Pacific road, and confined himself strictly to the expected operation of his own measure as a revenue-producer.

Spain's Complaint Answered.

Either by direct charge, or indirect implication, this country has been notified that Spain considers us in a large measure responsible for the prolongation of the rebellion in Cuba because of our failure to suppress filibustering. If we had been sincere — so Spanish opinion runs — in our preventive measures, the insurgents, no longer supplied with the stores of war, would long ago have laid down their arms. This complaint has been carefully investigated by Secretary Gage, and shown to be without foundation. Even more, the facts prove that our patrol has been so diligent and effective that Spain has far more reason to thank than to slander us. The Secretary states that, during the last two and a half years, out of a total of 13,586 American vessels of a description and locality favorable to filibustering purposes, less than fifty have taken any share in such expeditions, and only six of these are alleged to have successfully landed expeditions from this country in Cuba; and these six, the "Laura" excepted, are small tugs and a pilot boat, each of less than 100 net tons. Besides these, three foreign vessels — the "Leon," "Horse," and "Bernuda" — are alleged to have been successful in this effort. Eight revenue cutters have cruised 75,788 miles patrolling our coast to prevent such expeditions. Out of sixty alleged expeditions, twenty-eight have been frustrated by the Treasury department, five by our Navy, and only four by Spain! "If," says the Secretary, "the Spanish patrol of 2,900 miles of Cuban coast had frustrated one-half the number of expeditions that were frustrated by the United States authorities along a coast line of 5,470 miles, not one man or one cartridge would have been illicitly landed in Cuba from the United States."

Our Contributors.

THE HEART'S LOVING CUP.

William Hale.

O sweet is the the cup of service
That brims with the love of God,
And blessed indeed is the pouring,
Though it be on the lowliest sod.

'Tis only a wee cup of water
That my loving heart can give,
But its little it giveth grandly,
Though it doth but humbly live.

My heart is a brave cup, brimming
With splendor and shine and cheer,
And the fountain that sweetly floods it
Keeps it crystal-clear.

It hath in itself no beauty,
Its rim no rare jewels knows,
It is lovely alone for the blessing
That from it freely flows.

It brims for the poor and needy,
For pilgrims with bleeding feet,
That haply some heart its waters
May render brave and sweet.

And my cup of loving service,
Kept full by a ceaseless flow,
Is ever on others yearning
Some blessing to bestow.

It is ever loving, loving,
And brimming the whole day long,
It bubbles with beauty and blessing,
And every drop is a song.

O loving heart, love forever!
Thy brave, simple service pour!
The stream that so sweetly feeds thee,
Flows it not from the heavenly shore?
Gloucester, Mass.

HALF-WAY ROUND THE GLOBE.

Bishop C. D. Foss.

I AM not, indeed, half-way round the globe from Philadelphia, but from Oregon, where I held Conferences in September. It seems very strange that while I am gazing at the golden sun sinking behind the crimson edge of the Indian Ocean early travelers may see it rise the same day over the giant shoulders of Mount Hood.

To what extent my urgent duties may permit my acceptance of the generous invitation of ZION'S HERALD to speak often from India through its graphophone, I cannot now safely predict; but let me imitate those orators who wish to "say a few words before they begin."

In company with Rev. Dr. J. F. Goucher, I sailed from New York, Saturday, Nov. 9, in the magnificent North German Lloyd steamer "Kaiser Wilhelm II." for Naples; and tomorrow we expect to land in Bombay — just four weeks.

Our route took us past the Azores Islands, which we skirted for five hours, near enough to see cattle and men. The jagged mountain outlines, highly cultivated slopes, luxuriant semi-tropical vegetation, and odd Portuguese architecture furnished novel and impressive pictures, and welcome relief to the tedium of an Atlantic crossing in which for days we had not seen a sail.

Four hours at Gibraltar sufficed for glimpses at the world's most renowned fortress, and for a stroll through the Moorish market.

Arriving at Naples, we had no time for Pompeii, Vesuvius or Capri, but hastened at once to Rome, the headquarters of our excellent mission work in Italy, and spent a day in the thorough examination of our fine new Mission House, recently erected under the superintendency of Rev. Dr. Wm. Burt, who deserves the gratitude of the church for this crowning work of eleven years of true, wise, successful labor in an exceptionally difficult and most important field. Dr. Goucher and I were delighted with the solidity, elegance, commodiousness, excellent location, and cheapness of the building; which contains an Italian and an English chapel, ample rooms for a Boys' College, a Theological Seminary (with dormitories and boarding departments for both), our Publication House, and eight suites of apartments for the families of missionaries, professors, and editor. In some of these we found Drs. Burt and Clark, and the Italian editor and presiding elder cozily housed; and we had the privilege of exhorting fifteen theological students.

Early Monday morning, Oct. 25, we embarked from Brindisi on the great, new, eight-thousand-ton steamer "Egypt," of the Peninsular & Oriental Line, for Bombay — another voyage of four thousand miles, three days on the Mediterranean, one on the Suez Canal, three on the Red Sea, and

five on the Indian Ocean. In all our eight thousand miles of ocean travel we have not had a day of storm, a minute of fog, or an instant of sea-sickness. For the most of the way the sea has been smooth and the sky faultlessly bright.

The sight of Rome and Crete and Egypt stirred unutterable thoughts and emotions. Every wave of the Mediterranean seems freighted with rich historic associations. On its shores the old civilizations grew, flourished, decayed and died; and on its eastern edge the gates of day opened, "on golden hinges turning," to usher in that new civilization which after nineteen centuries is still waxing never to wane, and is girdling and glorifying the globe.

The Suez Canal has probably done more than any other single work of man to augment the commerce and travel of the world. Captain Briscoe, the commander of the "Egypt," who has been for twenty-four years a captain on this line, and for forty-eight years in the service of this company, was in Egypt during the construction of the canal; and he says that in the excavations there was discovered the brick-lined bottom of a ship canal constructed by Pharaoh Necho, through which no doubt Cleopatra often passed. He is also my authority for another remarkable statement, namely, that for the preliminary surveys the British Government sent out two engineers, one of whom was a son of the famous Stephenson, who reported that there was a difference of two feet between the levels of the Mediterranean and Red Seas, and that a canal could not be constructed between them without locks — a blunder which cost England millions of pounds sterling. But she has been amply reimbursed; the original cost of the stock was £30 per share, and it now sells at £135. In the single month of August 228 vessels passed through the canal, and the toll for the largest of them for a single passage amounts to about \$17,000.

In passing down the narrow northern end of the Red Sea we of course crossed the track of Moses and the Israelites, but the traditions are too uncertain to fix the location.

Among our fellow passengers are five English lords and the ladies of four of them, an Indian Maharajah and his princess and another Indian prince, thirty-two British army officers, and more than thirty-five missionaries from ten churches, besides several special friends of missions. Among the latter are Lord and Lady Kinnaird whose acquaintance has afforded me great pleasure because of their outspoken and unaffected interest in vital piety and in missionary work. They are going to India in the special interest of a union missionary society for the promotion of men and other work for women and girls.

At Dr. Goucher's suggestion there have been several "conversations" for the discussion of missionary topics, with Lord Kinnaird as chairman, attended by from thirty to forty each day, and greatly enjoyed by all. Dr. Goucher and I have been invited to lead in the discussion of important topics, and it fell to my lot to speak the closing word and to lead in prayer.

Tomorrow India; then extensive travels for observation and administration in our most fruitful missionary field, covering a region as large as the United States east of the Mississippi River, and stretching from Bombay to Calcutta, and from the base of the Himalayas to the equator.

S. S. "Egypt," near Bombay, Nov. 5.

SIDE GLANCES AT THE PACIFIC NORTHWEST.

"Argus."

BISHOP McCABE has won the unstinted praise of Pacific Northwest Methodism by sending Rev. C. J. Larsen into the land of glaciers and gold to champion the cause of Christianity. The question of Methodist ministerial service in Alaska has been troubling the presiding elders of Puget Sound Conference ever since it became clear that a rush to that country was imminent. But they were powerless to do anything, and so it was the "historic privilege" of Bishop McCabe to "grab stake" a man for Alaska in search of souls in place of gold.

The selection of Mr. Larsen was a significant event, and in some respects resembled the election of Bishop Hartsell as Bishop of Africa by the last General Conference. At one of the cabinet meetings in California after the men and charges in Mr. Larsen's district had been discussed, Mr. Larsen said: —

"Bishop, didn't you say in your address that you loved to plant men in new fields?"

"I did."

"Well, then, it seems to me it would be an excellent plan to plant somebody in Alaska to care for the great crowd rushing into the gold fields."

"That's a fact," replied the Bishop. "I have

been thinking about it, but haven't found the right man. Larsen, will you go?" he asked.

"I hadn't thought of that," was the surprised reply.

"Well, think it over. Pray about it, and then tell me your decision at the next meeting of the cabinet."

A man in the prime of life, with a lovely family, home ties and life-work all on the Pacific Coast — such was the case of Mr. Larsen. Like a sensible man and preacher he laid the matter before his family, and then unitedly he and his wife promised God to do "His will" even if such obedience involved the breaking of the tenderest of family ties.

In the estimation of Bishop McCabe Mr. Larsen was the "providential man" because he is a Norwegian by birth, and therefore could endure the rigors of the north better than a man born in a warmer climate.

At the next cabinet meeting little was said about the Alaska expedition. Mr. Larsen was still down as a presiding elder in California. His heart beat with the hope that perhaps he would not be sent to Alaska after all. Finally the Bishop asked abruptly: —

"Well, Larsen, what about Alaska?"

"I can say, Bishop, that I never asked for an appointment, nor have I ever refused one, in all my ministry, and it is too late to begin now. If you send me, I will go."

"Larsen, you go, and I'll take care of you. I have my golden circle of fifty who furnish me money whenever I ask for it."

And when the appointments were read the Conference was thrilled by the announcement, "Alaska District, C. J. Larsen, presiding elder."

A tent, capable of seating two hundred people, was provided by the Bishop. Lumber for flooring, seats, and a fence was given by a lumber mill at Port Blakely on Puget Sound. Money was also furnished for an organ. Thus equipped, the new "bishop of Alaska" started on his trip to the gold region. He will spend the winter at Juneau, and expects to push on into the interior in the spring. His family will remain in San Francisco. Mr. Larsen is well known on the coast and is regarded as the right man to organize our work in Alaska.

A stalwart Methodist was one of the fortunate gold-seekers who came out last summer with two valises filled with gold dust, and whose claim is estimated to be worth considerably over a million dollars. Prof. J. S. Lippy is the man. He was physical director of the Seattle Young Men's Christian Association for several years, and later served as general secretary of the Association. He was also prominent in the affairs of the First M. E. Church. For reasons which he considered sufficient he resigned from the Association, and, accompanied by his wife, went to Alaska long before the great excitement. Indeed, it was his discoveries that helped awaken the people to a realization of the immense wealth of the Klondike. He is now in the East visiting relatives.

"Argus" felt an interest in Prof. Lippy's discoveries from a religious standpoint, and one day asked of a mutual friend: "Do you think Lippy's sudden acquisition of wealth has tainted his piety any?"

"Not a bit," was the prompt reply.

The evidence of untarnished piety is that he gave First Church substantial help, and has quietly assisted a number of worthy causes. Hundreds of Methodists have gone into Alaska from the Northwest, and it is a matter of supreme importance to themselves and to the church that their piety be kept untarnished, so when they return with bags of gold they will not forget or neglect the interests of Christ's kingdom on earth. Hence the great wisdom of sending a Methodist presiding elder into the camps to look after their spiritual welfare.

The effect of the gold discoveries on the people of this region reminds one of the vision of dry bones. Six months ago the people were straining their eyes in all directions for a sign of financial relief, only to see none and then sink back into despondency, grumble about the hard times, and feast on oft-repeated narratives of former prosperity. If the question had been asked: "Can these bones live? Will conditions ever change?" the answer would have been: "Thou knowest — I don't." If a prophet had arisen and proclaimed: "And ships shall come out of the north laden with gold, and great discoveries shall be told of Alaska, and there shall be no more idle men, or grumbling, or hard times in the land," the prophet would have been told, "Even if the Lord should open the windows of heaven and rain gold upon the land, the times could not be changed." And yet such a change has taken place, and even a greater change is coming. The gold discoveries are rapidly revolutionizing conditions on Puget Sound. Portland and San Francisco also enjoy benefits from this awakening; but Seattle is in the full tide of business prosperity because of its advantages as a point of departure. An indescribable thrill pervades life in all departments. The feeling of hopelessness has vanished. There is a marked difference in church finances, and many of the Northwest pastors are giving attention to church debts, with very encouraging prospects of being able to pay them off.

Students everywhere of the subtle yet powerful operations of public sentiment will be interested in a matter that has caused a great deal of discussion in religious and educational circles in the Pacific Northwest. It grew out of the removal of President Edwards, of the University

of Washington, by the regents of that institution. The action of the regents caused an uproar among the politicians, and a great deal was said about the matter in the papers. The cause assigned was that the president would not obey the instructions of the regents. He was specifically accused of changing the courses of study. The bone of contention was "mental and moral science." The president didn't believe in moral science. To use the expression of one of the regents, he had an "intellect capable of reasoning the Devil out of existence," and therefore he did not approve of a study that tended to demonstrate the existence of something which he had discovered did not exist. The regents felt the pressure of public sentiment, and realized that the destiny of the University demanded the removal of Edwards, and so he was "ousted." A prominent Methodist pastor and Prof. Edwards were in conversation one day, and during the chat the Professor tacitly admitted that he was an agnostic.

"There are two kinds of agnostics," was the comment of the pastor. "One class believe that they know everything and that other people don't know anything, while the second class simply say they are in a state of not knowing." "I guess I belong to the second class," was the reply.

The University of Washington is an important educational institution. It offers peculiar advantages to advanced students and to young men and women preparing themselves for teachers. As it is maintained by the State, tuition is free. It is on a pagan basis, however, like most State universities, and as the sentiment in favor of higher education and religion going hand in hand is growing stronger each year in Washington, the University finds it increasingly difficult to overcome the lack of co-operation on the part of churches and pastors in securing students. Meanwhile the regents are scanning the Eastern horizon with a double-barreled telescope in hopes of discovering a "liberal" university president who is willing to risk the destruction of his own theory by teaching moral science.

Pacific Coast Methodism is thrilled by the hint that San Francisco is being considered as the seat of the next General Conference. It is a matter of supreme importance to the church that such a recognition be accorded the West. One great weakness of the church west of the Missouri River is lack of denominational loyalty. To be sure, there are exceptional Conferences where loyalty is at a premium, but as a whole the Methodism of the West lacks the solidarity of the Methodism of the East. One cause, of course, is the newness of the country. It is yet in the crucible, and a wonderful race will be the product of the diverse elements of humanity that are now being fused together in the empire of the West. While it is in this plastic state a profound impression in favor of Methodism can be made by an "ocular demonstration," such as would be afforded by a session of the General Conference in the far West, even on the "sunset shores of the continent." Christian Endeavor stock is above par because of the great "demonstration" in San Francisco last summer. The "world" was impressed by the spectacle. The organ of the liquor-dealers in San Francisco says: "The invasion should set the liquor trade thinking." Some may regard such a mass convention as little better than a clanging of cymbals, and therefore devoid of spirituality, but if it did no more than impress Western people with the magnitude, power and earnestness of the Endeavor movement, as a phase of Christianity, it did a great deal, because there are thousands who cannot be impressed in any other way. If it is necessary to make a noise in order to set some people thinking about religion, by all means let's make a noise. But a far greater good would be accomplished by a big Methodist gathering west of the Rocky Mountains. It would stimulate the brave men and women of the ministry and laity who have been faithful to their mission for many years in the midst of



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semi-barbarous surroundings, and entuse them for still greater achievements. Another signal benefit would be the practical knowledge of Western conditions which representative men of the church would gain by personal contact with the West. Every connectional interest would be immensely helped. The Church Extension Society would have far less difficulty in getting back some of the many good dollars now invested in Western churches, if the West was once impressed with the magnitude and power of Methodism. A further benefit would be the opportunity a Western Conference would afford Japanese and Chinese mission workers to attend. San Francisco, Portland and Seattle are amply able to take care of a General Conference and the expense would be about the same to any of the cities named from prominent Eastern and Southern points. Portland and Seattle have an advantage in the way of competing transcontinental railway lines, and the requisite local facilities could be easily furnished in either place. By all means give us the General Conference. Western Methodism respectfully urges her claim and expectantly awaits the ultimatum of those in authority.

A REMINISCENCE.

Rev. C. W. Wilder.

THIS, to me, is an interesting anniversary. Forty years ago last evening I attended a class-meeting in St. Paul's Church, Lowell. It was held in the "old corner class room." Horace J. Adams, of fragrant memory, was leader. For several months I had been in spiritual darkness, groping for the light. Seven years before, when a young lad, I had been converted and had united with the church; but having been for much of the time away from religious privileges, I had become cold and backslidden, and the peace and comfort of conscious communion with God were gone. Returning to Lowell, I began to attend the social meetings, told the brethren of my condition, and asked an interest in their prayers. Yet for some reason I seemed to make no progress. Weeks and months passed and I was still, as it seemed to me, "in the gall of bitterness and the bond of iniquity."

At this meeting, Sept. 30, 1857, Brother Adams tried hard to help me. He questioned me in various ways, endeavored to lead me out of the darkness, and tried to get me to commit myself in some way that would enable my faith to grasp "the sure word of promise," but all to no purpose. Bashful and reticent, it seemed impossible for me to explain to him the peculiarities of my condition so that he could clearly understand them, and after a season of earnest prayer on my behalf the meeting was closed, and I went out unrelieved. The memory of the burden that I carried along the sidewalk of Central and Market Streets on the way to my boarding-place comes back to me now. It was a dark and cloudy night, but the darkness within was much more dense—it "could be felt." My heart was "broken and contrite." It seemed to me that I could not live thus; I must have relief in some way.

I went to my room, and, after a season of prayer and tears, I retired to rest; but it was long before I fell into a troubled sleep. Along in the small hours of October 1, I had a dream. It seemed that my blessed Saviour came into my room, and, with a look of infinite pity and love, said to me, "Thy sins are all forgiven." What joy and peace filled my heart! It was so great that I awoke, and "lo! it was a dream." How great the revulsion! It seemed that I could not have it so.

I arose in the morning and went to my work, as usual. It was in the midst of the "financial crisis of 1857." Business was very dull. The autumn trade had not begun. I was often alone, for two or three hours at a time, in the office of the wholesale store where I was employed. I began a letter to my class-leader. I tried to explain my condition, and tell him how I felt. I could not arrange my thoughts to suit me. I tore up my letter and began again. Somehow I did not feel so miserable as I had in the days past. I could not understand it. I felt bad because I could not feel any worse. After several attempts to put my feelings in writing, without success, I gave up the effort and threw my paper in the stove.

On the following Friday evening three or four young men met me, by appointment, in the class-room at the church, to pray with and for me. While praying thus a little light came into my soul, and I began to feel better. By Sunday the sky was becoming clearer, the light was streaming in, and gradually I came out into the sunlight of reconciliation with God.

What a marvelous change! How I grew in grace in the days which followed! For months I had hardly a cloud. I rejoiced in

God all the day long, and from one Sunday to another.

But when did the change take place? In trying to analyze my feelings and fix the precise time when the transformation I had experienced occurred, I could trace back the change in my feelings to that dream in the morning of October 1, and no farther.

Holliston, Mass., Oct. 1, 1897.

THE NEW STYLE OF SABBATH.

Rev. Theodore L. Cuyler, D. D.

THE wise and witty Dr. John Todd, of Pittsfield, who was for a short time pastor of a rather fashionable city congregation, once said, in his caustic way: "It is amazing hard work to keep piety alive in this world. In the country they sleep it to death, and in the city they kill it by silks and ice-creams." If Dr. Todd had lived twenty-five years longer he would probably have affirmed that a far more formidable danger to the life of true piety in this land comes from the new style of Sabbath. The communities to which he preached half a century ago held what may be called the old-fashioned idea of Sunday as a day of rest from secular labor, and for the worship of God. The life of evangelical religion was held to be indissolubly linked with the life of the Christian churches, and their life to be dependent on the proper observance of God's day and of His worship in the sanctuary. A steady and most deplorable change has been going on in these later years. A new style of Sabbath is very painfully visible to every careful observer; and the spiritual effects of this lowering of the Sabbath-tone are undeniable. To the church it means—"heart-failure!"

One of the outcomes of the new Sabbath is the introduction and immensely wide establishment of the secular Sunday newspaper. That keen observer, Mr. Moody, has repeatedly declared that he regards the Sunday press as the most formidable foe to the influence of the Gospel in our land. Whether the enormous circulation of these papers be one of the causes of the lowered tone of Sabbath observance, or only one of its effects, we need not stop to conjecture. He is certainly right in regarding the moral influence of a sadly large portion of the Sunday morning newspapers as antagonistic to the spread of evangelical religion. Many of these widely circulated sheets are mere sewers for scandal and social filth; they are filled with hideous cuts, criminal intelligence, and other material that is either trashy or utterly loathsome. Even the cleanest and most reputable papers offer many columns of sporting intelligence, political and social gossip, tales, jests and frivolous matter entirely unsuited to a day which the Creator ordained for His worship and for the religious uses and benefits of His immortal creatures. The secular Sunday press does its utmost to secularize the Lord's day; and by so doing it aims a terrible blow not only at evangelical religion, but at public morality. The main hope of our nation is in a Bible-consolation. Everything that tends to lower the reverence for God's commandments (and "remember the Sabbath day to keep it holy" is one of them), and to lower the claims and the duty of God's worship, is an irreparable wrong to the church, the commonwealth and society. The new Sabbath is giving us nothing worse than this almost omnipresent press which tends to eat out the central and vital idea of one day in seven as sacred to God and the salvation of human souls.

No one will deny that a vast number of people are kept from the house of God by this Sabbath-breaking press; they are spending sacred time over these blanketed sheets instead of listening to the message of eternal life. Those who do go from them to the sanctuary find a sorry preparation for worship in what Dr. Storrs has tersely called "a bath of blood and fun." I wish it were true that no members of the church of Jesus Christ were supporters and readers of these journals. It is one of the saddest evidences of the encroachments of this new Sabbath that so many professed Christians are willing to support a press which puts its own pecuniary profit above the commandments of Jehovah, and the eternal interests of men. "Be ye not partakers of other men's sins."

Another evidence of the new Sabbath is to be found in the increasing difficulty to maintain a second service in a multitude of churches. Various devices are resorted to, such as musical "praise services," special courses of sermons, etc.; but it is still true that churches which once were well attended in the evening are now attended by a handful. Many excellent people are kept from a second service by legitimate

reasons, by home duties, or Christian labors elsewhere; yet the prevailing reason for thin congregations on Sunday evenings is the preference to be somewhere else than in the house of God. Half a day for the gospel of eternal life they consider quite enough; what Mr. Gladstone calls "the ones-ers" are fast becoming the majority.

In a former number of the *Independent* I published an article on "Building up Country Churches," and exhorted the ministers in the rural districts to scour their parishes by thorough pastoral visitation in order to reach and bring in the non-churchgoers. A very clear-headed and faithful pastor in a country parish not very far from one of the largest cities in Massachusetts, sends me a very suggestive response. He says that he has visited freely and faithfully among the whole community, interested himself in the people, got their children to the Sunday-school, and been kindly received in their houses. But he says "the great majority of the people do not come to church. It is not from lack of friendly feeling toward me, but it is from pure worldliness. They want to go elsewhere and do other things, or lounge at home over the Sunday newspapers. The lower element—the decidedly evil-minded element—I do not take into the account. People who belong to the reputable class have come to regard the Sabbath as a day of general convenience for all sorts of things which they cannot well attend to on the six working days. The children are sent to Sunday-school until they are old enough to do as they choose, and then they are likely to join their elders in remaining away from church. Christians are too easily led into this secularization of the Sabbath—beginning very commonly with family visiting. This is fatal to church-going." This able and excellent pastor adds that he had recently visited another rural parish in Massachusetts whose church in former generations was well filled, but is now attended by only a handful! The fault was not chargeable to want of fidelity on the part of their minister, but to a widespread disregard of the claims of God's holy day and of His worship.

Such a testimony as this from such a man as my correspondent is a danger-signal of a very alarming character. It reveals the fact—confirmed from other sources—that the good old New England Sabbath is losing its hold on the popular conscience. A new style of Sabbath is coming in—a Sabbath that begins with a huge secular newspaper instead of the Bible, that fills the roads and parks with bicycles headed away from any church, that prefers a visit to a neighbor to an interview with Christ Jesus—a Sabbath that has no spiritual savor, and which puts the things that are temporal above the things that are eternal. Piety dwindles and dwells in the atmosphere of such a desecrated Lord's Day. Let us take warning from Germany where Protestantism is fearfully crippled by a false conception of the Sabbath; in its chief cities not over one-fifth of the nominal Protestant population enters God's house on God's own and only day for His worship!

Have Christians no responsibility for the subtle growth of this new style of Sabbath? Do our pulpits emphasize sufficiently the tremendous truth that the Creator owns the Sabbath, and that robbery of Him means ruin to ourselves? Do most of our church members keep the Lord's Day as sacred and as sweet as they ought to do? The very life of the Church of Jesus Christ is intertwined with the life of the Sabbath; the decay of the one means slow death to the other! We are talking about revivals; let us pray and work and act for a revival of God's day. — *Independent*.

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THE WESLEYAN ASSOCIATION.

The Annual Meeting.

THE annual meeting of the Wesleyan Association was held in the Committee Room in Wesleyan Building at 4 o'clock, Wednesday, Dec. 5. The following members were present: Pliny Nickerson, Edward F. Porter, Edward H. Dunn, Francis A. Perry, James F. Almy, Joshua Merrill, Warren O. Kyle, Robert F. Raymond, Charles R. Magee, Matthew Robson, Everett O. Fisk, Charles C. Bragdon, and William W. Potter. Messrs. Claffin, Cary, Peirce and Corbin were not able to be present on account of illness. Letters of regret were read from Messrs. Corbin and Peirce, from Mr. Durrell absent in Europe, and also from Mr. Woolson. The official visitors present from the patronizing Conferences were: New England Conference, Rev. R. F. Holway; New England Southern, Rev. J. S. Wadsworth and Mr. J. E. C. Farnham; New Hampshire, Rev. W. J. Wilkins and Mr. Arthur T. Cass; Maine, Rev. J. A. Corey and Mr. E. S. Everett; East Maine, Rev. S. L. Hanscom and Mr. R. B. Stover; Vermont, Rev. J. O. Sherburne and Mr. Frank Plumley. Invited guests present were: President W. F. Warren, Revs. G. F. Eaton, J. H. Mansfield, E. R. Thorndike, D. H. Elia, C. F. Rice, James Mudge, John Galbraith, G. S. Butters, J. W. Higgins, J. M. Leonard, C. A. Crane, W. T. Perrin, J. D. Pickles, Luther Freeman, F. H. Knight, E. M. Taylor, Mr. George E. Atwood, and Mr. George M. Wood. The editor, assistant editor and publisher were also present.

President Joshua Merrill opened the meeting by calling for and starting the lines, "Blest be the tie that binds," and prayer was offered by Rev. John Galbraith. Pliny Nickerson presented his report as treasurer, showing a slight decrease in receipts as compared with the previous year. A. S. Wood presented his report as publishing agent, which exhibited a slight falling off in the aggregate income of the paper, owing to the continued hard times. The editor read his report, giving an "inside view" of the management of his department of the paper as contrasted with an "outside view," and expressing in highest terms his appreciation for the invaluable service rendered by his assistants, Rev. W. O. Holway, D. D., and Miss Adelaide S. Seaverns. He closed by making the following comparison: "An outside view of an issue of ZION'S HERALD, which is only the reader's casual impression received from the cold and insensate type, is a very inadequate apprehension of an inside view. Back of the type there is life, usually at high tension, anxiously earnest to be alert and comprehensive, desirous only of doing the best service for the denomination in encouraging that which makes for its highest good and in restraining that which harms and humiliates. With all kinds of causes and claimants demanding the right to be heard, with every variety of religious and reformatory people among its readers, with a thousand ministers in our patronizing Conferences feeling—as they have a right to do—a proprietary interest in the paper and many of them asking for special consideration, with crucial events and strange happenings in the church demanding judicial but immediate treatment, often compelled to write when dull, weary and ill as well as when fresh and vigorous, subject to endless interruptions and impositions, constrained always to write for the public eye which is as likely to look back its scorn as its smile, to work and work and never have one's work completed—this is something of the inside view, which the editors of ZION'S HERALD behold, and which as your servants they would be glad to have you sympathetically comprehend." The assistant editor made an interesting and helpful reference to the labor involved in the preparation of his specialized and important work on the paper.

E. H. Dunn moved, and it was unanimously voted, that the profits of the paper, amounting to \$1,376.77, be distributed as a dividend to the patronizing Conferences.

On motion, E. H. Dunn, Matthew Robson and W. W. Potter, were appointed by the chair to

nominate a board of officers for the ensuing year, and the following officers, who were thus nominated, were elected:—

President, JOSHUA MERRILL.
Vice President, JAMES F. ALMY.
Treasurer, PLINY NICKERSON.
Secretary, CHARLES R. MAGEE.
Auditor, EVERETT O. FISK.
Directors, WILLIAM CLAFFIN, EDWARD H. DUNN, ALDEN SPEARE, CHARLES C. BRAGDON.

It was voted that letters expressive of fraternal sympathy and interest be sent to Messrs. Claffin, Cary, Peirce and Corbin.

Alden Speare presented the following tribute to the late Abel Stevens, and after interesting but brief remarks by Dr. D. H. Elia, James F. Almy and Pliny Nickerson—the latter a member when Abel Stevens was elected editor of the paper—it was unanimously adopted:—

"The death of Abel Stevens is an event of which the Wesleyan Association makes tender and affectionate recognition. At San José, California, early on Saturday morning, September 11, 1897, aged 82 years, without premonition and painlessly, he passed into the larger life. In many respects his career was the most unique and remarkable of any American Methodist. Distinguished as a preacher and writer before twenty years of age—nor was there ever any eclipse of his unusual strength and power with voice and pen—he was early called to serve the church as editor, essayist and advocate of important reforms, until in his mature development he was summoned by Providence to his supreme life-work as the historian of English and American Methodism. He has occupied a place of pre-eminence in the church which no person has presumed to challenge or to rival. Ecumenical Methodism revered, honored and loved him, and tenderly and deeply mourns his death. The Wesleyan Association cherishes a peculiar sense of gratitude in connection with his name and distinguished services that can never be effaced; for, in 1840, he was elected editor of ZION'S HERALD, and served in that capacity for twelve years. Under his administration the paper became a new and mighty herald of Methodist doctrine and practical righteousness. During the forty-five years since he left the paper, it has been impossible for the Wesleyan Association and ZION'S HERALD not to share closely in the larger distinction and deserved prestige which came to Abel Stevens. It is, therefore, resolved that this brief tribute be placed upon the records of the Association as a permanent recognition of his exalted work and worth."

On motion of Franklin A. Perry, heartily supported and seconded by Alden Speare, it was unanimously voted to recognize the half-century membership of Pliny Nickerson.

The meeting adjourned, and all proceeded to Young's Hotel for the annual dinner. President Warren said grace. After the dinner the official visitors present (several having been obliged to withdraw meanwhile) were introduced by President Merrill and asked to express their opinions concerning ZION'S HERALD and its management, and particularly any criticisms or suggestions, with entire frankness and freedom.

Rev. R. F. Holway, the ministerial representative of the New England Conference, said that he could not remember when he did not read the HERALD. He enjoyed the paper and approved of it, but he was aware that there were some who did not. He had heard it said that it was not sufficiently spiritual and religious, but just what the critic meant by that statement he was not able to learn. He took many religious papers, and the HERALD compared favorably with the best. He wished that the HERALD could be furnished at \$2, and the ministers forego entirely their commission. He had a grateful appreciation of the Wesleyan Association and its noble work.

Rev. J. S. Wadsworth, of the New England Southern Conference, rejoiced in the privilege of meeting the members of the Association and in learning more of its excellent work and purpose. He greatly enjoyed the paper and should return to his charge determined to do more to secure new subscribers.

J. E. C. Farnham, the lay representative of the same Conference, said that he felt proud of the paper and could not be without it; it was a source of inspiration and elevation to the home and a moral and intellectual stimulus and inspiration to every intelligent reader. He commended the Association and its members, and looked forward with enthusiastic gratitude to the few years when the entire income of the Building would be divided among the worn-out preachers and their families.

Rev. J. O. Sherburne, of the Vermont Conference, said that he so highly appreciated the paper that it would be difficult for him to commend it over much. He liked the editor's schemes, plans and methods of giving to almost every issue something of special interest. He often felt that a single issue was worth more to him than the price of a year's subscription.

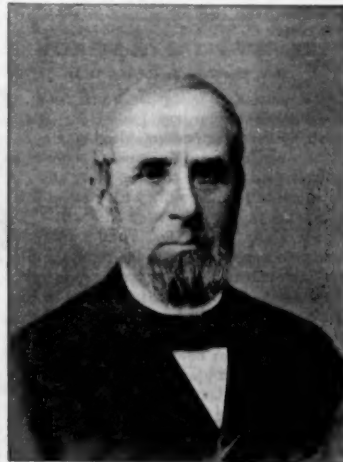
Frank Plumley, lay delegate of the Vermont Conference, in an address of unusual pertinency and impressiveness, exalted the religious paper as a necessary formative influence in the home. He knew no way so effective of driving out the pernicious influence of much of the secular press as by introducing a religious paper into the home. It would be better for ministers to use ZION'S HERALD as an anti-toxin against the Sunday newspaper than to content themselves with delivering one diatribe a year against it.

Rev. W. J. Wilkins, of the New Hampshire Conference, said that, as the son of a minister, the first religious paper that he ever saw was ZION'S HERALD. He believed in the paper and the Wesleyan Association, and hoped the HERALD would be held loyal and true to Wesleyan Methodism.

Rev. J. A. Corey, of the Maine Conference, said that one of the earliest remembrances of his life was when, as a youth, he sat in the stairway reading ZION'S HERALD. He enjoyed the paper

and was greatly profited by it. Some of his ministers had expressed the desire that the commission might be removed, so that all subscribers could secure it for two dollars. If this could be done safely and consistently, he believed that more subscribers could be obtained in his Conference.

E. S. Everett, lay representative from the



Pliny Nickerson.

Mr. Pliny Nickerson is the oldest member of the Wesleyan Association, having been elected in January, 1847. He has been successively a member of the Odeon Church, Bromfield St. Church, and Hedding Chapel, and for thirty-five years has been connected with Tremont St. Church, this city. He was a member of the building committee when the present church edifice was erected, and not only gave munificently towards the new church, but rendered invaluable service in personally supervising the same during the process of building. Few, if any, laymen among us have been a more influential factor in promoting the life and growth of the Methodist denomination and its institutions in our city. Peculiarly gentle and amiable, and always manifesting the desire "to minister unto," he is greatly revered and beloved by all who know him.

Maine Conference, reported for the ministers with whom he had corresponded and for himself. He wrote to 99 ministers and received 62 replies. Upon examination of the responses he had found 59 different plans in the way of suggestions for editing the paper. If the editor should try to conform to these many suggestions, he would have a difficult task on hand. Some ministers thought the paper was edited too much with the minister's need in view; others that it was too literary and profound; others that the church news as prepared by the presiding elders occupied too much space, and that the editor should abridge it; others objected to the advertisements of patent medicines; 40 wished that the price could be reduced to \$2, and 17 thought that they could secure more subscribers if the price were reduced; others were greatly pleased with the paper and highly commended it. For himself, he had taken the HERALD for many years, and considered it the best religious paper that came into his home. If he had to eliminate every other paper from his home, he would retain the HERALD as the last.

Rev. S. L. Hanscom, of the East Maine Conference, said that he had heard both criticisms and commendations of the paper. He recently heard a very able lawyer say that it was the only religious paper that he could read from the first to the last page, and one of the oldest and most thoughtful of the ministers, who has read the paper for fifty years, said to him that it was never so good as at the present time. A Baptist clergyman, who has been a constant reader of ZION'S HERALD, an able and excellent man, has been led through its influence to

abandon close communion, and he will soon be heard constantly in a Methodist pulpit.

R. B. Stover, the lay delegate of the East Maine Conference, said that ZION'S HERALD had always been a welcome visitor in his home, and it was also in his father's home. He had no criticisms to offer, but he had heard one minister express a desire and request that the church news be more critically edited and greatly abridged, and, if possible, published more promptly. He rejoiced in the privilege of meeting the members of the Wesleyan Association, and in the very important and beneficent work they are doing.

The addresses were unusually bright, frank and interesting, particularly those delivered by the lay representatives.

The meeting was brought to a close by singing the doxology.

THE BOOKBUYER'S MECCA.

Jordan, Marsh & Co.'s Colossal Book Display on Their Fourth Floor One of the Greatest Book Sales the World Has Ever Seen.

Friday, Nov. 26, 1897, will always be known as a "Red Letter Day" in the book world, because on that date Messrs. Jordan, Marsh & Co. just announced in the daily papers that they would sell "Quo Vadis," the greatest of historical novels, at 75c, one-half the price everywhere before that time. The response to this remarkable first offer was overwhelming and again demonstrated two facts: that the public appreciates their liberal reductions in price; second, that this house is beyond question headquarters for book lovers.

They are still selling thousands of "Quo Vadis" at the lowest prices in both cloth and paper covers. They are also offering the greatest values ever known in their "Peerless editions," which are printed and bound in the finest style and are being sold by them exclusively at regular wholesale cost prices. Their gift books, such as "Beautiful Britain," in half-morocco, Stoddard's "Glimpses of the World," best edition, Daudet's works and many others are marvels of beauty and cheapness. Most bewildering of all is their enormous stock of juvenile books, almost equal in size to all the other juvenile book stores of Boston put together.

Among the leading books for the young this year is the new and dainty "Editha Series," including such books as "Editha's Burglar," "Editha's Fables," Dr. Hale's "Man Without a Country," and fifteen other titles published and sold only by Jordan, Marsh & Co.

Right chimney, good lamp.
Wrong chimney, bad lamp.
Besides breaking.
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REV. C. S. BEAULIEU, Lowellville, Ohio.

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Hood's Pills cure all Liver Ills and Sick Headache. 25c.

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Clifton Springs Sanitarium and Dr. Henry Foster.

Rev. W. C. Townsend.

WHENEVER God has a great work to be done, He has some one ready to do it. This is the case with reference to the great Sanitarium at Clifton Springs, N. Y., founded by Dr. Henry Foster. It is a remarkable institution, considered either with reference to its inception and history, or the amount of benefit bestowed upon suffering men and women.

The Sanitarium is delightfully located in the village of Clifton Springs, midway between Syracuse and Rochester, on the Auburn branch of the New York Central R. R., and is also reached by the Lehigh Valley R. R. The village is laid out with pleasant streets and excellent sidewalks, shaded with beautiful trees. In the vicinity charming walks and drives abound. "Rocky Run" is a picturesque place. There are five churches, the Methodist Episcopal the strongest of all.

The principal object of attraction to newcomers is the magnificent main building of the Sanitarium, built of brick, absolutely fire proof, with lofty towers. It is 244 feet long, from 100 to 300 feet deep, six stories high, with solarium on the roof. Granulitic flooring is used; marble stair-cases, with elevators, make access easy to every floor. The rooms are well furnished, warmed with gas grates, and the whole building lighted by electricity, having every modern convenience for comfort and luxury.

This structure, which is really a great hotel, with the Annex, accommodates some four hundred and fifty guests, and in the height of the season one hundred and fifty outside patients receive treatment in the institution.

There are eight physicians, two of whom are women, representing several schools. "Water cure" is an important part of the treatment. Over thirty different kinds of baths are used, though nearly all methods are employed in dealing with disease. Massage and electricity in various forms are skillfully administered. Abundant fresh water springs supply the Sanitarium, while the celebrated sulphur springs are numerous, with analysis nearly the same as the White Sulphur Springs of Virginia.

A gymnasium is connected, where free lessons are given each morning, and there are innocent recreations and amusements, with reading-room and library.

There is also a large farm comprising several hundred acres, where the best of cattle and poultry furnish the necessary meats and dairy supplies for the table.

Around the Sanitarium proper is a park of sixty acres, with a fish pond, beautiful lawn, shrubbery and flowers, where in pleasant weather guests enjoy the out-of-door charms of this lovely place.

The religious element, while unsectarian in character, and marked with cheerfulness, is nevertheless decided. Family prayers are held in the chapel every morning. Evening services are conducted four times in the week, to which all patients are invited. A chaplain conducts preaching services on the Sabbath, and Dr. Foster a Bible class. The whole atmosphere of the institution is stimulating and inspiring.

This Sanitarium is the result of the earnest labors and great-hearted consecration of Dr. Henry Foster, who came to the place in 1849. The early beginning, with small hotel and very plain bath-house, was succeeded, first, by a substantial wooden structure with enlarged bathing facilities, and afterward by the magnificent building of today, standing upon the same site. Dr. Foster saw the great possibilities of the place, and believed himself an instrument, under God, for establishing the institution for the benefit of those who suffer.

The first large building was dedicated July 25, 1856, with appropriate exercises and dedicatory

this house, and manifest His presence and power as the great Physician of soul and body." Bishop McCabe stated that "Mrs. Foster's fortune of \$60,000 had been put into this institution and laid at the feet of Jesus."

All ministers and their families, all missionaries and teachers, have one-third deducted from regular rates in the Annex. Members of five different denominations are



Dr. Henry Foster.

address by Rev. R. F. Tefft, formerly of Genesee College, in which it was stated that "This water cure, under the care of Dr. Foster, was established for the purpose of making practical piety a leading agent in raising the diseased and disabled to a state of recovery and health."

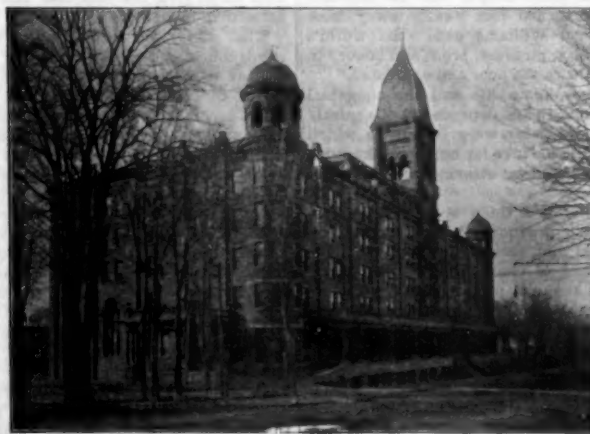
The dedication of the present building occurred forty years later—July 10, 1896, and the occasion is described as "the fitting celebration of the completion of the great life-work and good for which Dr. Foster had been striving for forty-seven years." The sermon was by Bishop J. H. Vincent, from Rom. 1: 16.

The new chapel has two beautiful memorial windows, one to the late chaplain, Rev. Lewis Bodwell, who was religious instructor for twenty-four years.

Bishop Vincent said of Dr. Foster that while he might have laid up a colossal fortune, and received honors and promotions, he forfeited

on the board of trustees, and the property is to be held forever in trust to the sacred purposes of aiding the poor and suffering, and for missionary work.

Dr. Foster, personally, is a fine type of an American. Tall, portly, with gray hair and beard, a benevolent look upon his strong, spiritual face, a kindly light in his beaming eyes, he moves about the Sanitarium grounds and buildings with good will to all. He has been a life-long Methodist, but his Christianity is broader than any creed. People from all over the world, missionaries from every land and clime, rise up and call him blessed. He lives in a modest cottage, and spends his winters in Florida, where he has built a church and parsonage. The parsonage is given free of expense to the use of invalid ministers who are not able to do full work, but can by turns supply the pulpit.



Clifton Springs Sanitarium.

them all in order to build this institution for the afflicted. "Think of the weary, suffering, despairing souls who have here found rest of body and spirit, relief and hope. . . . Think of the poor who could never have continued to serve church and family but for the hospitality which this institution so generously afforded. . . . Think of the ministers who have gone from this place to preach a new gospel and live a new life."

Dr. Foster, at the second dedication, described in a touching way his early struggles with only \$1,000 of his own to begin this great work. He said some had called him crazy, some visionary, and some impractical; but God had helped him till this result had come. "For forty-seven years a steady work of grace has gone on in the Sanitarium. Souls have been converted, and much good accomplished." "Prayer is the secret of all things that you see." "My great anxiety is that God should take up His abode in

What grander conception of the practical teachings of Jesus can be imagined than this idea of Dr. Foster? Here is applied Christianity, which we do well to use as illustrative of a life of prayer and faith, with practical and most blessed results.

Dr. Foster asks the prayers of all Christian people upon this work.

Chicopee Falls, Mass.

In Great Demand.

Not often does an entirely new idea appear in furniture. When it is a good idea, it stimulates trade. This may explain the great demand for the new piano chair now on sale at the Paine furniture warehouses. It is a delightful invention. The seat works independently of the back, and beside being a model of convenience, it is one of the most comfortable chairs for long practicing. It relieves every feeling of weariness, while preserving an erect attitude in the player. It costs only \$9.50.

AT LAST!

A CURE FOR CONSUMPTION AND LUNG TROUBLES THAT CURES.

Remarkable Discovery of an American Chemist. ITS GREAT VALUE TO HUMANITY.

How Every Reader of This Paper May Obtain the Free Scientific System of Treatment.

The wide, unexplored field of modern chemistry is daily astounding the world with new wonders. Professor and layman vie with each other in their commendable efforts to lessen the ills of humanity. Yesterday it was Pasteur and Koch, and today it is Slocum, with a new discovery which has been the result of years of careful study and research.

Foremost among the world's greatest chemists stands T. A. Slocum, of New York City. His researches and experiments, patiently carried on for years, have finally culminated in results which will prove as beneficial to humanity as the discoveries of any chemist, ancient or modern. His efforts, which for years had been directed toward the discovery of a positive cure for consumption, were finally successful, and already his "new scientific system of treatment" has, by its timely use, permanently cured thousands of apparently hopeless cases, and it seems a necessary and humane duty to bring such facts to the attention of all invalids, that they may be benefited.

The medical profession throughout America and Europe are about unanimous in the opinion that nearly all physical ailments naturally tend to the generation of consumption. The afflicted die in the short, cold days of winter much faster than in the long, hot days of summer.

The Doctor has proved the dreaded disease to be curable beyond a doubt, in any climate, and has on file in his American and European laboratories thousands of letters of heartfelt gratitude from those benefited and cured in all parts of the world.

No one having, or threatened with, any disease, should hesitate a day. Facts prove that the Doctor has discovered a reliable cure for Consumption (Pulmonary Tuberculosis) and all bronchial, throat, lung and chest troubles, stubborn coughs, catarrhal affections, emphysema, general decline and weakness, loss of flesh, and all conditions of wasting away, and, to make its wonderful merits known, he will send three free bottles (all different) of his New Discoveries, with full instructions, to any reader of ZION'S HERALD who will write for them.

Simply write to T. A. Slocum, M. C., 36 Pine St., New York, giving full address.

There is no charge for medical correspondence—advice, strictly confidential.

Knowing, as we do, of the undoubted efficacy of The Slocum System of Medicine every sufferer should take advantage of this most liberal proposition.

A system of medical treatment that will cure lung troubles and consumption is certainly good for— and will cure—almost any disease that humanity is heir to.

Please tell the Doctor you saw his generous offer in ZION'S HERALD.

PARKER'S GINGER TONIC

The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ill of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over diseases unknown to other remedies, and is in fact the most revitalizing, life-giving combination ever discovered. Weak Lungs, Emphysema, Female Debility, and the distressing ill of the Stomach, Liver, Kidneys and Bowels are dragging near to the grave who would recover health by its timely use.

CANCER

Cured by Drs. W. J. P. Kingsley & Son. Many thousands cured in Boston, N. Y., within the last 40 years. Why endure agonizing suffering for months by improper treatment when a cure can be made in 2 weeks with but little or no pain? Numerous references of cures sent free.

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CATARRH, BRONCHITIS, ASTHMA and all forms of COUGHS AND COLDS cured by an entirely new method. Medicines prepared to suit each individual case. Write for pamphlet and Special Offer, FREE. Address BANCROFT MED. INST., Dept. H 708 Eighth St. N. Y.



ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed, so acts at Drugstore or by mail; samples 10c. by mail. ELY BROTHERS, 66 Warren St., New York City.

Vigor & Verdicts

AYER'S HAIR VIGOR fulfills all the promises made for it, is the verdict of those who have tried it.

Ayer's

"I have sold AYER'S HAIR VIGOR for fifteen years and do not know of a single case where it did not give entire satisfaction."—F. M. GROVE, Fausdale, Ala.

Hair

"When disease caused my hair to fall out, I found AYER'S HAIR VIGOR a most excellent preparation and one that does all that is claimed for it."—L. RUSH, Connellville, Pa.

Vigor

"AYER'S HAIR VIGOR does all that is claimed for it. It restored my hair, which was fast becoming gray, back to its natural color—dark brown."—W. H. HASELHOFF, Paterson, N. J.

Did It

"My head became full of dandruff, and after a time my hair began to fall out. The use of AYER'S HAIR VIGOR stopped the falling out and made the scalp clean and healthy."—MRS. C. M. AYRES, Mount Airy, Ga.

The Family.

MY GALILEE.

Rev. David H. Eia, D. D.

Down sweep the sudden storms of life on me,
As once when Jesus slept
The storm swept Galilee.

Fierce beat the waves and wild the tumults be,
As on Gennesaret's shore
The waves of Galilee.

Raft rides my bark, however rough the sea,
If He within it rests
Who slept on Galilee.

Sink down the waves around my bark, when He
The troubled waters walks
As once on Galilee.

I'm harbored safe beneath the sheltering lee
When He has stepped on board
Whose "peace" stilled Galilee.

Rough Galilee, glad home I find with thee,
If He Capernaum lie
Beside my Galilee.

Hudson, Mass.

Thoughts for the Thoughtful.

Break forth, my lips, in praise, and own
The wiser love severely kind;
Since, richer for his chastening grown,
I see, whereas I once was blind.
The world, O Father! hath not wronged
With loss the life by Thee prolonged;
But still, with every added year,
More beautiful Thy works appear!

— Whittier.

The ages, resting upon one another, form
A stairway which leads up to eternity. —
Anon.

Many of us never reach the temple, or
even find time to sit down upon the mount-
ain side and gather our congregation about
us, but we can teach "as we go." — J. R.
Miller, D. D.

It is wonderful to think what the pres-
ence of one human being can do for an-
other — change everything in the world. —
Story of Lucy and William Smith.

I remember being greatly struck by a
saying of Madame Guyon's, that she had
learned to give thanks for every mortifica-
tion that befel her, because she had found
mortifications so helpful in putting self to
death. It is undoubtedly true, as another
old saint says, that there is no way of at-
taining the peace of humility but by the
way of humiliations. Humiliations are the
medicine that the Great Physician gener-
ally administers to cure the spiritual drowsy
caused by feeding the soul on continual
thoughts of me. — HANNAH WHITALL SMITH,
in "Every Day Religion."

"Surely the Captain may depend on me"
may not be the best thing to say before oth-
ers, but, rightly meant, it is a noble self-
commitment. Dependable people! — their
price is above rubies. The world would be
a dreary place if there were not some
Christians who need no prodding nor watch-
ing, who can be told and then trusted. A
wise old Roman once said: "I do not like a
soldier who moves his hands in marching
and his feet in battle." Gideon's first en-
listment was not worth much, but there
were at least three hundred (kernels of
wheat in the chaff) dependable men. To
be a last-edition Gideonite is an ambition
worth having and worth realizing. — S. S.
Times.

Oh, heart distressed,
Bowed down, oppressed,
Fear not God's help will come too late!
The treasures at His command
Are full and rich; great armies stand
To do His word; He can create
A paradise from desert land;
The chafing force of wind and sea
He can subdue to His decree;
All earth's deep-hid resource and might
Lie in His grasp, to crown or smite:
This royal and majestic power
Can, at His will — in one brief hour —
Be summoned forth to help and bless
One trembling soul in heaviness,
— One of His own.

— HELEN F. MORRIS, in *Christian Intelligencer*.

"I cannot do it well enough" has a sound
of humility, but in substance it may be
anything but that. True humility makes
up the hedge because the work must be
done, not in order to make a creditable
showing of the worker's way. Generally
those nearest the breach, whatever it is,
should make haste to stand in the gap. In
the highest and most sacred work nothing
is trifling or valueless. The blessed little
things belong to the great whole, and are
dignified by the relation. Let us cultivate
the happy faculty of filling chinks, of mak-
ing up the hedge and standing in gaps,
even the minor ones.

"Content to fill a little space,
If God be glorified."

— JULIA H. JOHNSTON, in "Bright Threads."

No sorrow, nor anxiety, nor care, nor
need for vigilance against danger, ought to
check the praise that may come, and should
come, from a heart in touch with God, and a
soul satisfied in Him. It is a hard lesson for

some of us to learn; but it is a lesson, the
learning of which will be full of blessed-
ness. There is a bird common in our north-
ern districts which people call the storm-
cock, because his note always rings out
cheeriest in tempestuous weather. That is
the kind of music that the Christian's heart
should make, responding, like an æolian
harp, to the tempest's breath by song, and
filling the night with praise. It is possible
for us, even before sorrow and sighing have
fled away, to be pilgrims on the road, "with
songs and everlasting joy upon our heads."
— ALEXANDER MACLAREN, D. D., in
"Christ's Mists and Other Sermons."

A day, a deed. Oh, sacred privilege of
joining these two in that holy wedlock
which neither time nor eternity may dis-
solve! Today's duties, today's joys, to-
day's opportunities — these demand our
instant and undivided energies. Each new
day calls us to distinguish it with service
and embalm it in worship. And if we live
each day through bravely and devoutly and
usefully, God will weave all our days to-
gether into a beautiful whole, patterned
after the perfect life. — Rev. J. W. Buckham.

Sorrow is apt to be selfish. The soul, oc-
cupied with its own griefs, and refusing to
be comforted, becomes presently a Dead
Sea, full of brine and salt, over which birds
do not fly, and beside which no green thing
grows. And thus we miss the very reason
that God would teach us. His constant war
is against the self-life, and every pain He
inflicts is to lessen its hold on us. But
we may thwart His purpose, and extract
poison from His gifts, as men get opium
and alcohol from innocent plants. . . . The
Lord Jesus, in the Garden of Gethsemane,
has shown us how to suffer. He chose His
Father's will. Though Judas, prompted by
Satan, was the instrument for mixing the
cup and placing it to the Saviour's lips, He
looked right beyond him to the Father, who
permitted him to work his cruel war, and
said: "The cup that My Father giveth Me
to drink, shall I not drink it?" And He
said repeatedly: "If this cup may not pass
from Me, except I drink it, Thy will be
done." He gave up His own way and will,
saying, "I will Thy will, O My Father; Thy
will, and not Mine, be done!" — Rev. F. B.
Meyer.

THE CHARACTER OF WHITTIER.

Jane A. Stewart.

A MAN'S character is what he is.
Stripped of all outward gloss and
veneer, the real qualities of mind and soul
make the character of a man. In Whittier's
case no stripping is necessary — he stands
before us simply, sternly, uprightly, a child
of nature and of God, known and loved of
all men.

Character is affected by heredity and by
environment; it can be cultivated and
developed by training. Whittier's origin
and early life were auspicious for the de-
velopment of high character. His primitive
life on the farm called forth the sterner
traits. His life as a farmer brought him
"near to nature's heart." He was the
only one of our great poets who learned
nature by working with her at all times,
"under the sky and in the wood and field." The
training of the Friends made his boy-
hood still more simple. To use his own
words, it turned him "early away from
what Roger Williams calls 'the world's
great trinity, pleasure, profit and honor,' to
take side with the poor and oppressed."

His ideal home life and the congenial
companionship and dependency of a saintly
mother and sister, were influences which
accentuated his love for home and kept his
footsteps from ever straying far beyond the
home nest.

Character is a thing apart from genius,
though the products of genius are often
developed and brought forth on the inex-
orable lines of character. The genius of
poetry is the gift of God; and to many
great poets seem to have been given the
powers of divination — those rare spiritual
perceptions that enable them to recognize
truth. They possess, also, that "faith in
the reality and eternity of things unseen"
which causes them to boldly sing of the
ultimate triumph of right over wrong. This
faith and these powers come only from
a close walk with God, and are His
free gift to His chosen prophets or seers.

It has been said that in every reforma-
tion the poet has been by the side — if not
in advance — of the preacher and states-
man. Whittier, Longfellow and Lowell are
notable instances of this. And a close
study of Whittier's life develops the fact
that he was also preacher and statesman of
a high order in his quiet way. It was
Holmes who said: —

"We call those poets who are first to mark
Through life's dull mists the coming of the
dawn;
Who see in twilight's gloom the first faint
spark,
While others only note that day is gone."

It is a cause for rejoicing that, "with few
exceptions, the poets have ever been on
the side of the good, the true, and the

beautiful." As some one has expressed it:
"They have consecrated earth's common
things and life's common duties with a
light that is divine."

But Whittier not only consecrated outer
things and inner thoughts for others, he
laid himself upon the altar of a divine pur-
pose and followed the call of a higher lead-
ing, not caring whither it led. What to
him were twenty years of disfavor, of loss
of reputation, financial burden and heavy
labor too severe for his delicate frame,
compared to the vindication of the truth, the
victory of right over wrong, the deliv-
erance of the oppressed? Aptly has it
been said: "He was a poet militant, a
crusader whose moral weapons were keen
of edge and seldom in their scabbard."

To look at the character of such a man is
to get upon his human side. We do not
want to do that always. We prefer to
idealize our heroes, forgetting that they
must, in God's wisdom, be but clay after
all. But it is no disappointment to take a
nearer view of Whittier, whose life and
character we might have naturally ideal-
ized from his works, which "do praise"
him.

Mrs. Jessie Benton Frémont supports this
statement in her description of her visit to
Whittier. She says: "It is a risk to meet
a favorite author — he may overthrow the
ideal one must have formed — but we had
no disappointment when we saw Mr.
Whittier. Those luminous eyes! So direct,
such a look of simple, questioning inquiry,
with no touch of self-consciousness, or
offense given and taken, such lively, re-
freshing absence of the usual conventional
expressions toward a visitor, I had never
seen except in very young children; it was
the naked truth, habitual and above all
small disguises. Those eyes told of one
'who had kept innocency all his days.'"

Another tells of "the fire of his deep-set
eyes," which, "whether betokening, like
that of his kinsman, Webster, the Batch-
elder blood, or inherited from some old
Feuillevert, strangely contrasts with the
benign expression of his mouth — the firm
serenity which by transmitted habitude
dwells upon the lips of the sons and daugh-
ters of peace."

Mrs. James T. Fields, wife of his pub-
lisher, a life-long friend, says of Whittier
after his sister's death: "His large dark eyes
burned with a peculiar fire and contrasted
with his pale brow and attenuated figure.
He had a sorrowful, stricken look, and
found it hard to reconstruct his life, miss-
ing the companionship and care of his sis-
ter and her great sympathy with his own
literary work. There was a likeness be-
tween the two; the same speaking eyes
marked the line from which they sprang
and their kinship and inheritance."

"The eyes are the windows of the soul,"
it is said; and we can take these mirrored
evidences and fit them into our own mo-
saic to bring into harmony the vari-tinted
hues which give the complete and perfect
pattern of Whittier's character.

What purity and inspiration in his own
words, touching the great sorrow of his life,
written to his friend and compatriot, Lydia
Maria Child: "How strange and terrible
these separations — this utter silence, this
deep agony of mystery, this reaching out
for the love which we feel must be ever
living, but which gives us no sign! Ah,
my friend! What is there for us but to hold
faster and firmer our faith in the goodness
of God, that all which He allots to us or
our friends is for the best — best for them,
for us, for all. Let theology, and hate, and
bigotry, talk as they will; I for one will
hold fast to this — God is good; He is our
Father! He knows what love is, what our
hearts, sore and bereaved, long for, and He
will not leave us comfortless, for is He not
Love?" Springing from the lyre of a con-
secrated sorrow, these words give us
the keynote to the divine melody of Whit-
tier's deep religious feeling and his spiri-
tuality.

"Multiform are the endowments of the
poet. He has a great heart, a great mind,
and a great soul." Whittier's very great-
ness led him to enter into the smallest
things of life. "For him the ancient cus-
toms of a country neighborhood, the sim-
ple characters, the loves, hates and losses
of a rural household, stood for types of
human life and were never trivial." He
owed his breadth of view to his close sym-
pathy with things near at hand.

Nurtured as he was within the confines of
the austere Quaker faith, and loyal as he was
to the tenets of his sect, yet his religion
demanded a service whose watchword was,
"Help for the helpless." Many were aided
by him who never knew whence the help
came. He was particularly sympathetic
with other writers and assisted struggling

authors in every possible way. His chiv-
alric attitude toward women is well
known.

Whittier's first impulse, born of his
large-heartedness, was to grant whatever
favor was asked of him, and consequently
he was often imposed upon. We are told
that he was once called up in the middle of
the night by a large party of students, be-
labeled by an accident. Each had an auto-
graph book in which he wrote his name.
As they were about to close the unseason-
able visit, one of them, looking in his al-
bum, exclaimed, "Why, you have written
only John in my book!" "I am afraid
some of you have not got as much as
that," replied the wearied poet, as he took
up his candle to resume his rest.

Appropos of this, Dean Farrar, in his new
book, "Men I Have Known," tells of a
luncheon with Whittier. In the course of
their conversation the poet told him of
a talk he had recently had with Ralph
Waldo Emerson regarding seekers after
autographs. Emerson had said he used to
humor them until the letters came in hun-
dreds and then he ignored them.

"But what do you do," asked Whittier,
"when they send stamps?"

"Oh," said Emerson, "the stamps come
in handy!"

Small wonder that when the retiring poet
heard the footsteps of visitors in Amesbury
town, he took refuge in his garden! "I
am beset by pilgrims," he quaintly wrote.

Conspicuous among the poet's traits was
his practical charity. Mrs. Fields says:
"The subject of what may be done for this
or that person or cause is continually re-
curring in his letters. Once I find this plea
in verse, after the manner of Burns, —

"Oh, well-paid author, fat-fed scholar,
Whose pockets jingle with the dollar,
No sheriff's hand upon your collar,
No dues to bother,

Think on't, a tithe on what you swallow,
Would save your brother!"

He was undaunted, too, in his efforts,
where his own resources failed, to get what
was needed by help of others. He greatly
amused his friends by his ingenuity in get-
ting contributions from his home town. It
appears that he had taken into considera-
tion that there were a number of carriage-
makers in Amesbury. He suggested that
each one of these men should give some
part of a carriage — one the wheels, one
the body, one the furnishings, etc., dividing
it all among twenty workmen. When it
was put together, Whittier had a carriage
which sold for \$200, exactly the sum requi-
site for Amesbury to give!

Next to his love for God and man and all
that it inspired within him, Whittier's char-
acter is most strongly marked by his affec-
tion and loyalty to his friends. No one
more keenly enjoyed his friends, and they
were to him an unfailing source of grati-
tude. He saw some of them only at rare
intervals, and sustained relations with
them chiefly in his hurried correspondence.
And these little friendly touches in his let-
ters show us the man more clearly than a
whole volume of biography.

With his love for his friends he combined
a great patience and tenderness for all those
near and dear to him. His friends were
many. Bayard Taylor was numbered
among the closest of them. Largely
through her friendship with his sister, Lucy
Larcom was one of his most valued friends.
All his life he was thoughtful for her wel-
fare. Solemn and serious as he outwardly
appeared, yet a rich vein of humor ran
in him. It was continually cropping to the
surface in some such fashion as the follow-
ing: —

"Believe me, Lucy Larcom, it gives me real
sorrow

That I cannot take my carpet-bag and go to
town tomorrow;
But I'm 'snow-bound,' and cold on cold,
like layers of an onion,

Have piled my back and weighed me down
as with the pack of Bunyan.

The northeast wind is damper and the north-
west wind is colder,
Or else the matter simply is that I am getting
older!"

As we read of his delicate health and suf-
ferings from the extremes of the New Eng-
land climate, we heartily wish he had over-
come his antipathy to travel and spent his
declining days in warmer climes. But he
wrote as he believed, —

"He who wanders widest lifts
No more of beauty's jealous veil
Than he who from his doorway sees
The mystery of flowers and trees."

Yet the vividness of his poems lacks nothing
from the fact that he never visited in
person the places so beautifully and accu-
rately described. When, in 1887, a town-
ship in Southern California was named for

him, he wrote a characteristic letter in acknowledgment of the honor:—

"The great tide of immigration to Southern California will not fail to fill up the vacant lots and outlying farms of the Quaker city. I use that term in no sectarian sense, for I see good in all denominations, and hope that all will be represented in the settlement. I trust that its Quakerism will be of the old practical kind, 'diligent in business' and 'serving the Lord,' not wasting its strength and vitality in spasmodic emotions, not relying on creed and dogma, but upon faithful obedience to the voice of God in the heart. I shall watch the progress of the settlement with deep interest and earnest desire for its growth and welfare. I cannot doubt that care will be taken that the dreadful evil of intemperance shall not be permitted to fasten itself upon the young settlement, and that in sobriety, industry, large charity, active benevolence, and educational privilege, it may prove an example worthy of general imitation, and fulfil the fond anticipations of its founders."

As might have been expected, Whittier was unspolled by fame. "I don't care for fame, and have no solicitude about the verdict of posterity."

When the grass is green above us,
And they that know us now and love us
Are sleeping at our side,
Will it avail us aught that men
Tell the world with lip and pen
That we have lived and died?

What we are will then be more important than what we have done or said in prose or rhyme, or what folks that we never saw or heard of think of us."

Nevertheless, he derived very great pleasure and consolation from the letters and tributes which poured in upon him from hearts he had touched or lives he had quickened. "That I like," he said. "That is worth having."

During the twilight of his later years, as the sun set slowly and lingeringly upon his radiant day of life, Whittier, unable to write or even to read by reason of failing faculties, loved to dwell upon the great spiritual and eternal themes. He looked with reverent curiosity into the unknown future, with the "mingled dread and longing" of a sanctified heart and in the faithful expectation of the life to come. Yet he retained the natural joy in the present life which had held so much for him. "I love this old world of ours, and the sweet familiar scenes and dear human faces too well to be quite ready to leave them. But all as God wills. I will trust and wait," he said.

To Elizabeth Stuart Phelps he wrote: "All is incomplete, and I must wait for the fresh, strong immortality, in the hope that through the mercy of Him who 'knoweth our frame' and our weaknesses, I may be enabled to do better with the talent He has given me than I have done."

As now in his birth month (Dec. 17) we linger over the records of his life and work, we cast a flower of affectionate remembrance; for well we know that

"While he rests, his songs in troops
Walk up and down our earthly slopes
Companioned by diviner hopes."

Los Angeles, Cal.

SPRUCETOWN—AGAIN.

H. E. S.

SPRUCETOWN has quite a missionary spirit, not only, as I told you last year, in the Sunday-school Missionary Society, but among its women. And you know when the women take hold of things, be it religion or house-cleaning, it's got to go. Well, last Conference time, the presiding elder, with the aid of the Bishop (or was it other way), sent the Rev. Able-and-Faithful to Sprucetown, and he brought his wife with him. Now the Sprucetown Woman's Foreign Missionary Society had always a way of appointing their minister's wife for their president, so at the very first meeting Mrs. Able-and-Faithful was so elected.

And that good little woman soon found that Sprucetown auxiliary had been organized just twenty years. Of course they must celebrate. And, "Of course," echoed all the members, for they would never be twenty years old again.

Nine presidents had served Sprucetown auxiliary during these twenty years, and of course they must be invited. So the corresponding secretary sent out the invitations. In looking over the books it was found that Mrs. Earnest Soul and Mrs. Do-What-She-Could had been called home—gone from service here to higher service, where they may welcome some soul saved perhaps by the Sprucetown women. But Mrs. First Fruits, Mrs. Ever Ready, Mrs. Tried-in-the-Fire, Mrs. True Worker, Mrs. Good-as-Gold, Mrs. Returned Missionary, and Mrs. Youthful Worker, were summoned to help in the celebration.

Now Sprucetown is in the habit of treating its minister's wife real well, so they all wanted to come back. The day arrived. Old Sol just poured out his treasures of heat, and no showers fell except showers of blessing. The auxiliary and their guests gathered at the parsonage, where Mrs. Able-and-Faithful had invited them all. Reports were given of the last year's work, and officers elected for the next.

Sprucetown women don't believe in stopping because they have done well for twenty years, and so they planned to go right on for twenty more. I wish you had been there and heard the report of the Little Light Bearers' superintendent, Miss Pusher. You know the Little Light Bearers are the babies under five, and Miss Pusher had found twenty-seven who had somebody willing to give twenty-five cents to make them members. She had given them a reception, aided by the auxiliary, and was still trying for more missionary babies. Two little darlings had been called to Jesus' arms.

Well, after business, and reports and remarks, etc., tea was served on the parsonage lawn (Sprucetown has a nice parsonage; if you don't believe it, come and see), and then all went to the church. Now Mr. and Mrs. First Fruits hadn't been to Sprucetown for a long while, so a little wee reception was given to all the former presidents—not a big, formal affair where the receivers all stand in a row and have their hands tired out with shaking and their feet with standing, but just a comfortable sort of affair where the receivers sat down, and everybody just told them how glad they were to see them. Then Rev. Ever Ready read the Scriptures and Rev. First Fruits offered prayer, for they came with their wives and had had a ministers' meeting in the pastor's study while the women folks had talked missions. The Sprucetown choir sang an anthem with great swelling measures of praise, and it seemed like a twenty years' jubilee all in one.

Now Mrs. Able-and-Faithful showed how she could honor the society by her able way of presiding and faithful showing of zeal for missions. Mrs. First Fruits spoke of her love for this auxiliary child, and blessed it for the next twenty years. Mrs. Good-as-Gold urged all the young girls to join because it would help the society and the older ones were being called away, and because it would help them. Little Miss Ready Writer gave just the nicest kind of a sketch of the twenty years' work. Five have been made life members; a scholarship in China has been sustained at \$40 per year; much literature has been distributed, and a whole lot of other things I can't remember now.

Somehow living in Sprucetown seems to help people to be good workers, so the Branch saw that Mrs. Ever Ready had been well trained, and they put her in for Conference secretary; but she came back to Sprucetown to help celebrate just the same, and she did give us a beautiful talk on how twenty years ago the W. F. M. S. had only thirty missionaries, but now has nearly three hundred, and how the doors were opening for more work, and how schools were being established, papers printed, and much growth reported in twenty years (Sprucetown didn't do it all, but it helped). And she told, too, how our scholarship girl had married a native medical Christian and had a Christian home, and how her brother had refused a good government position to become a Methodist minister. Didn't that just set up every one of those women who had been paying their dollar every year! Mrs. Returned Missionary told of her life in India and of the little baby girl she and her husband left laid away out there—the little girl who loved the natives and who talked no English but "papa" and "mamma," the little girl who bound their hearts strongly to those far-off heathen souls.

Mrs. Tried-in-the-Fire, laid aside to serve God with suffering patiently, sent a letter of congratulation and regret; Mrs. True Worker was engaged in other work, but sent her love and good wishes; and Mrs. Youthful Worker couldn't come because she has two little missionaries in training, but she, too, remembered us and sent her kind greetings for Sprucetown's anniversary. Then Mrs. Ever Ready (didn't she just honor her name that night!) said she thought that as it took just \$30 to make a life member, and we were just twenty years old, it would be nice to make the new Able-and-Faithful president a life member. And everybody else thought it would be nice too; so one member took the first year because there was one year in the twenty that she didn't belong, another because there were four women folks in her family and they all wanted to help, and one in memory of the

dear mother who had all the twenty years belonged, but was now transferred to the heaven land. Then some brethren took some years for their other halves, some young ladies because their lives were given to serve the King, and the visiting presidents took a year; and so it went on until the pastor said, "I'll take the twentieth"—just because he loved her, we thought—and the whole thing was done, and Mrs. Able-and-Faithful had said "thank you" in less time than it takes me to write it. She called on the pastor to pronounce the benediction, but I thought we ought to sing the doxology. And it was done! Oh! no, it was only just begun, for don't you think the new mite-box secretary went flying around giving out mite-boxes; and the Light Bearers' superintendent went to hunting for babies; and that new secretary was telling everybody they ought to join. So Sprucetown W. F. M. S. is good for another twenty years.

HER FACE.

Scant beauty Nature gave her; in disguise,
Rugged and harsh she bade her go about,
With face unlovely, save the dark, sad eyes
From which her fearless soul looked bravely out.

But Life took up the chisel, used her face
Roughly, with many blows, as sculptors use a block,
It wrought a little while, and lo! a grace
Fell, as a sunbeam falls upon a rock.

Across her soul a heavy sorrow swept,
As tidal waves sweep sometimes o'er the land,
Leaving her face, when back it ebb'd and crept,
Tranquil and purified, like tide-washed sand.

And of her face her gentleness grew part,
And all her holy thoughts left there their trace;
A great love found its way within her heart,
Its root was there, its blossom in her face.

So, when Death came to set the sweet soul free
From the poor body that was never fair,
We watched the face and marvel'd much to see
How Life had carved for Death an angel there.

—Selected.

One of a Throng of Shoppers.

IT was by a retired corner in one of the large department stores. I found her standing there as I turned the angle, a tall, distinguished woman with a tuft of yellow hair about her face. I had seen her many times before, and I had always turned to look. When she is in her opera box she becomes the one woman in the house for me. I noticed, as I came round the angle in the store which brought me near her, that three young shop-girls were gathered in front of her—three young girls with smiling faces. It might have been rude in me, but she was so beautiful I might, I thought, be pardoned if for a moment I loitered near her. So I took up some trifle from the counter and held it in my hand. Then I heard her say, in a rippling voice which I ought to have known would belong to her, "Is it you who are happy today, or is it I?"

The pale shop girl in black looked up and answered: "I don't know. I have been feeling very badly all the morning, but I seem to be suddenly glad since you came in."

Then the beautiful woman laughed, quietly, as a well-bred woman would, but with a few sweet notes in her voice which only the fortunate few possess. She hesitated for a moment, looked at their smiling faces, and with a sudden impulse, seen in the way she leaned toward them, she said: "Then it is I! I did not know I showed it, but so many nice things have come to me today. I hope all of you may have just such happy ones yourselves." And she took from her dress a bunch of violets and handed it to the girl in black.

I felt I had no longer a right there, and went away in another direction, and if she told them anything else I missed it.

But as I went I wondered I had never thought before of all that life might be if each of us possessed such a power of radiating happiness. I looked into the faces of that busy, hurrying throng of shoppers jostling my elbow at every turn, and again into those I met on the street. Not one was like that of the woman I had left in the store bending to speak to the three smiling girls.

We could all of us radiate just such happiness, I suppose, if we only felt it. It all lies in the feeling. And the feeling could be ours if we only knew better how to hold on to the good things that come to us; if we did not so often go over to the side of our woes and our worries, staying so long that at last we forget our other possessions. If we only knew how to trim our lamps oftener, in fact.

We might not possess this woman's rare beauty—a beauty that gave to all she touched a peculiar charm. But then a beauty of its own would come, as it must come to all who have goodness and happiness and the love of others in their lives.—L. H. FRENCH, in *Harper's Bazar*.

—An old woman whose husband was ill in bed sent for the doctor, who came and saw the old lady. "I will send him some medicine," he said on leaving, "which must be taken in a recumbent posture." After he had gone the old woman sat down, greatly puzzled. "The recumbent posture—a recumbent posture!" she kept repeating. "I haven't got one." At last she thought, "I will go and see if old Mrs.

Smith has got one to lend me." Accordingly she went and said to her neighbor: "Have you a recumbent posture to lend me to put some medicine in?" Mrs. Smith, who was equally as ignorant as her friend, replied: "I had one, but to tell you the truth I have lost it."—*Pearson's Weekly*.

Boys and Girls.

CHRISTMAS TENTHS.

Mrs. O. W. Scott.

FANNIE, Hugh and Elvie had been down street "exploring," and buying Christmas presents. They came back early in the evening, cold and rosy, to tell mamma, who was sitting in an easy chair, with a sprained ankle to keep her there, what they had seen.

"O mamma, the streets are full of people," Hugh began. "We had to really crowd to get to the counters. But we got what we wanted, didn't we, girls?"

"Sh! Hugh Banks, don't you tell! And mamma," Fannie went on, "there was a Santa Claus in Hunt's window, just as natural as life. He had a pack on his back."

"And a sleigh, and some dear, cunning little reindeers," interrupted Elvie. "Yes, and in Fletcher's was a tree with real dolls going round and round it. There were little candles on it and stars—O lovely!"

"And in that big window on the corner there was a snow scene, and a church. You could see the little people going in, and you'd think it must be snow on the roof and on the tiny fir-trees," said Hugh.

"That was where you heard a music box tinkling away in behind, somewhere, as if 'twas in the church," added Fannie.

"And—O dear! such beauty dolls, and wagons, and horses, and woolly sheep and twenty-woolly cups and saucers! I just danced and pranced on the sidewalk," said little Elvie.

"It didn't take long for us to spend our money. When you said each of us could have two dollars it seemed a lot; but—well, you know how it is, mamma, when there's so many pretty things."

"But, Fannie, what about the tenth?" asked mamma.

"We didn't spend it," "No, we never," "But we wanted to," the three answered in concert.

Fannie had hung up her wraps, and as she sat down beside her mother, said, "But the prettiest sight we saw was when we were coming home. We were passing Mrs. Preston's house, and we saw her sitting beside the window with baby asleep in her lap, and Gladys leaning against her. It was 'most as bright as day in their parlor, and we could see the darling baby just as plain. And, mamma, it made me think of the Holy Family in our great picture Bible."

"Why, Fannie Banks!" exclaimed Hugh, "there couldn't be a Holy Family unless Jesus was in it."

"But He was there, Hugh," said his mother. "Mrs. Preston belongs to His family, and the dear babies are His own little lambs."

"That was a new thought to the children. 'Hm! it is always a Holy Family where there's a baby?'" asked Hugh.

"No, no, indeed, because there are many, many mothers in the world who haven't yet heard about the Christ-child."

"They don't even know the 'suffer little children' verse, do they, mamma?"

"No, Elvie; when a little child dies, some mothers think it brings evil spirits to the house. In India the mothers believe their babies' souls go into some insect or animal, and in China that the gods will punish them by taking away their brightest one."

"But if they know about Jesus will the mothers all look like Mrs. Preston and hug their babies up close and sing to 'em?" asked Elvie.

Mrs. Banks smiled. "They can't all look like her, but they will be nobler women, and will love their children more and train them better, if they know Jesus."

"And they'll make a Christmas every time for their little boys and girls?"

"Yes, Elvie."

"But the missionaries have to tell 'em how first?"

"Yes."

Elvie drew a long sigh and snapped open her tiny purse. "I wanted that squeaky monkey ever'n' ever so bad, but I guess I'd rather help make 'Holy Families,' wouldn't you?" and she slipped two shining dimes into the mite-box on the shelf.

"Hm! I meant to all the time," said Hugh, as he and Fannie sent their "tenths" after Elvie's.

Brockton, Mass.

Editorial.

TRUST OF ALL DENOMINATIONS.

IN this age of trusts in material wealth, Robert Grant has suggested that it would contribute to the common good of humanity to form a trust of all the religious denominations. The author views the question mostly on the economic side. It would be cheaper than the current method, and he seems to think, with some others, that the arrangement would, for that reason, be for the common good of humanity. The man who gets through with \$400 a year lives cheaper than the one who expends \$1,500; but then his life is cheaper, and it may be doubted whether he would think it wise to live so if he had a better income. Cheapness is a secondary matter. What will best enrich the life is the main consideration. The best people have never sought the cheap religion, which often means poor religion; the most devout, on the other hand, have given religion the best. They have not always put their money into gorgeous cathedrals or sepulchral monuments; they have sometimes bestowed it on the small and working sect. They have aided the best workers. Thus men of wealth respond to the calls of the Salvation Army, because they think it knows how to make the most of a dollar.

THE BEST HELP.

EVERY individual is a part of the immense web of human society. No one is sufficient unto himself; each is dependent and in need of help from others. We receive important support from the organism of which we form a part. It is a sort of supporting framework. We are upheld by the very mass who stand close about us. We hardly know how much we are indebted to society. It teaches us everywhere with its examples of virtue, its generous impulses, and its public opinion, which rouse us to better endeavor and brace us against the insidious approaches of the tempter and the rush of evil.

But our greatest help comes from personal contact. We must feel the touch of the individual to have awakened in us the noblest impulses, the loftiest inspiration, the highest purposes, and the best endeavors. It was not when the church came, it was when the single disciple came and touched us, that we began to feel the stirrings of a new life and to move toward a higher goal.

But there is good and bad help, and in what is excellent there are degrees; there is the good, the better, and the best. Much of the help to people is second best, for the reason that it proceeds from outside; it is a foreign something added to fill out life and destiny. It comes out of the good-will of the people making the contribution, and for that reason is praiseworthy. They intended to do the best thing and acted under the best ideal before them.

But the best help is self-help. You have not given effectual aid to a human being until you have communicated to him the secret of doing for himself. So long as he is dependent, in any large degree, upon a hand outside to supply his need, he remains poor and miserable and temptable.

THE DRIFT AND THE CURE.

THE Keswick Convention has just closed its first attempt to establish itself on American soil. ZION'S HERALD has formerly referred to the origin and progress of this movement in England. It has now commenced its work in Boston.

We have been led seriously to inquire for the inwardness of this movement, and we are fully persuaded that it has its origin in the longings of honest Christian people for closer and holier fellowship with God—a more perfect union with Jesus. And so far as this is true, it is worthy of all commendation, and we bid it a hearty God-speed. It seems to us, however, to be a defective effort to obtain that for which our Methodist professes to have been especially raised up—to spread over these lands Scriptural holiness.

Our Keswick friends, in setting forth the object of their seeking, employ the same old terms which Methodism uses, so familiar to us all, such as "holiness," "freedom from all sin," "purity of heart," "the baptism of the Holy Ghost," etc. And as we listen to them we instinctively inquire: "Wherein do we differ?" The main points are: First, they stop short of the old Methodist standard, insisting that sin does still remain in them that are fully saved, and can never be removed in this life; and,

secondly, they hold fast to that most unscriptural doctrine that, once a child of God, there is no power in the universe, not even the human will, that can sever that union—a doctrine which Methodism has ever repudiated.

But the question comes to us with great force: Why does Methodism seem to sit still while her birthright is being taken away by others? What is the birthright of Methodism if it be not holiness? Not holiness as a mere dogma, not holiness as a simple profession (though that is included), not holiness in our hymnal, Discipline and biography, but a holiness which completely transforms and renews the heart and manifests itself in the life. There ought to be among us all, if there is not, a daily pressing after all the mind of Christ.

There are more or less in all our churches who are hungering and thirsting for this experience. All else, to them, seems unreal and of little value, and they are ready to be led into its possession. But failing to find it at home, they are gradually drifting away from us and associating themselves with outside movements and are finally lost to Methodism, and all because they do not find the food their souls crave at home. This is most remarkable.

Making all due allowances for unwise and ungovernable spirits, which have always existed and always will, it is nevertheless true that there is many an earnest, humble, devout, honest member who walks with God, or at least desires to. They are earnest in prayer and seek to do God's will. They are the ones that weep between the porch and the altar for the desolations of Zion. The church cannot afford to part with these people. But if we would keep them, we must furnish food for their souls, or like many others they will surely die. The time was when such earnest members had no occasion to leave Methodist altars to find counsel and soul food, for it was amply supplied there.

The early ministers of Methodism were fully equipped, experimentally, for this work. They had tarried at their Jerusalem until their "hearts were purified by faith" and they were "endued with power from on high," and there was no phase of the spiritual life with which they were not familiar. They were able to pilot an inquiring soul through all the windings of the stream of salvation until it had entered joyfully into the open sea of perfect love. But how can we do this successfully unless we have ourselves been through these experiences? We cannot stand like guideboards, simply pointing the way, but we must, as faithful guides, accompany the weary, heavy-laden soul until complete victory is his. And this means no ordinary experience. It includes all that Mr. Wesley meant by Christian perfection, perfect love, entire sanctification, or any other term by which this experience is called. But are we there? What subjective evidence of its possession do we find? It is not for us to judge, save ourselves. Let conscience speak and all else keep silent, and we will accept the verdict.

Allow us very affectionately to take our place among our brethren and humbly, but honestly, inquire: 1. Is there a conviction, deep and abiding, constantly with us, of the sacredness of our ministerial calling? If this were so, would there be as much light and unmeaning conversation among us when we meet socially or otherwise? Would not the sacredness of our calling and our conscious failures move us more frequently to tears than to laughter? 2. Is there ever present with us a profound sense of our responsibility to God for the faithful performance of our mission? Do we remember as we should that our commission is from Him who, "in groans and tears and blood," gave His life to ransom the souls we are sent to win? Have we ever caught the real spirit of Charles Wesley's hymn?—

"Tis not a cause of small import,
The pastor's care demands;
But what might fill an angel's heart,
And fill a Saviour's hands.
They watch for souls, for which the Lord
Did heavenly bliss forego,
For souls that must forever live,
In rapture or in woe."

What ought to be our sense of responsibility in such a mission?

Our ministry is not a profession, as some claim, like law and medicine; it is a calling. St. Paul says he was "called." "And no man taketh this honor upon himself, but him that is called." Far better to stay by the plow, the plane, the counting room, or even be a hod-carrier, than to enter the gospel ministry without a Divine call and the endowment of power from on high. Let us deeply ponder these thoughts upon our knees, in our closets, and see if God will not

prepare us, as we have never been, to "feed the flock of Christ, which He has purchased with His own blood."

The Latest Astronomical Discoveries.

MUCH has been done within two years to increase the absolute knowledge by men of spheres at enormous distances. The Lowell Observatory at Flagstaff in Arizona (established and maintained by Mr. Percival Lowell, son of Augustus Lowell, founder of the Lowell Institute, and grandson of the man who gave his name to the city of Lowell) has proved the benefit of its superior location and has demonstrated the excellence of its 24 inch refractor. New facts have been discovered by Mr. Lowell, Prof. T. J. J. See, and their assistants, both in our solar system and in the fathomless depths of space.

In regard to our solar system, it has been proved that the two inner planets of our system, Mercury and Venus, rotate on their axes once during the time of their revolution around the sun. This was determined by watching certain markings on them which were made visible by the new Lowell telescope. That is, these planets keep the same side always towards the sun, just as the moon always presents the same side towards the earth. Mercury has no atmosphere, but Venus has. Yet, as one side of the planet must be always from the sun, in eternal cold and darkness, it is not easy to see how life could exist there, nor could it exist on the side toward the sun, with its constant exposure to the direct rays of the sun, unless it were of a type wholly different from life on this planet. The same facts in regard to rotation about their primary have been proved of the third and fourth moons of Jupiter. They always keep the same face towards the planet.

But if these discoveries seem to preclude the possibility of life as it exists upon the earth, the new discoveries on Mars seem to prove that the planet is inhabited by reasonable, working beings. Many observations were made at the Lowell Observatory in 1894 and 1895, and were confirmed afterward by the new telescope. The theories of Schiaparelli in regard to the existence of canals are strengthened and extended. Many intersections of the canals, called oases, says Prof. See, were found on both the dark and light portions of the planet. These intersections were so regular that they "seem to have been artificially arranged and to have been the product of local intelligence," says the Professor. Prof. A. E. Douglass, the assistant of Mr. Lowell, has also demonstrated the existence of clouds upon Mars, and he estimates their altitude to be from five to twenty-five miles. Conditions of physical nature, taking into account, also, the appearance and disappearance of the snow-caps on the poles, are sufficiently like those on the earth to admit the existence of animal life in probably similar forms.

But the telescope at Flagstaff has also penetrated the abyss of space, and Prof. See has observed some five hundred new double stars in the southern hemisphere which were never before seen by the eye of man. He finds that these stars are radically different in their formation from our solar system. The theory is that as the fire-mist contracted its volume and quickened its rotation, it broke into two or three fragments, the parts being of size comparable with each other and not at all so immense and minute in relation to each other as the sun and even the largest planet. These two parts then revolved around each other. Their substance, being in a fluid condition, responded to the attraction which each part had for the other, and so great tides were raised on the surface of each, drawing them out of spherical shape and tending to make them revolve in orbits of far greater eccentricity than the orbit of the planets around the sun. Prof. See says that, from his observations, he believes that our solar system is unique among the stars. His idea is that it was originally, as a nebula, composed of many heterogeneous substances, and that its density was much greater at the centre than it was at the outside. Consequently, when its revolutions and contraction began, a ring was thrown off and the process was repeated as the condensation proceeded, instead of the nebula's breaking up into two or three comparatively equal parts.

Here is a fact which bears on our conception of the place of the world in the creation. If it is different from any other known system, then it is reasonable to suppose that the character of the life which it bears is different from that found in any other system. Of course the basis of speculation about the life possible in other systems is exceedingly small. Quite probably astronomy will reveal many other and greater wonders to us with the improved instruments and with the new sciences which will be at the service of man. But if it be shown that we are a race unique in the universe, as far as our observation and reason can judge, then the place of the race in the divine plan becomes of immensely larger importance. Who can tell what future of service and of blessedness is reserved for the heroes and martyrs of the faith in other realms who have suffered faithfully to the end in this? The possibility that the human race is without its like in the whole kingdom of the stars, or even that it has few like it, tends to raise the entire race in the respect and dignity with which it must regard itself. Of course we cannot judge the mysteries of the unseen from the differences of the visible world, but the eternal existence reserved for those who have spent merely an insignificant beginning here may well be believed to have some service adequate to the

uniqueness which the earth holds among the heavenly bodies.

The recent observations at Flagstaff have proved that both Mercury and Venus are not habitable by any race like our own. We know that the condition of Jupiter does not permit any such life there. The outer planets are at such distances that life like that of the earth could not exist upon them. We are shut up, then, to the possibility that Mars alone, of our entire system, has anything approaching the life of earth. We have the judgment of one of our best astronomical observers that our system is unique in the universe, as far as telescope has penetrated the depths of ether. If we have only one neighbor and no like anywhere under the sun, or beyond the sun, what must be our place in the eyes of the unseen spectators who behold us and see the terrible contest between good and evil which is going on for the possession of the race of man? Our destiny takes on a deeper meaning in the light of the latest astronomical researches.

Personals.

—Rev. Dr. A. Carman, superintendent of the Methodist Church of Canada, intends in the spring to visit the missions of that church in Japan.

—Rev. Charles W. Huett, a graduate of the University of Denver, and Rev. A. M. Brooks, a graduate of Albion, are under appointment to go to Japan.

—The Michigan Christian Advocate of Detroit says: "Rev. W. F. Stewart, pastor of Lincoln Avenue Church, is conducting a Saturday afternoon Bible class at the rooms of the Young Women's Christian Association."

—Mr. John D. Rockefeller has given \$1,000 to aid the Methodist Episcopal churches on the Mesaba range, Minn., the money to be distributed by the presiding elder of Duluth District, Dr. Forbes, with the approval of Bishop Fowler.

—The wife of Rev. C. Parinton, of Oakland, Me., who has been a great sufferer for a long time, passed to her rest, Dec. 7. The funeral occurred on the 9th at her native town, Bowdoin. Rev. A. S. Ladd officiated. A suitable memoir will be furnished.

—Mrs. Peris Wing Peck, widow of Bishop Jesse T. Peck of the Methodist Episcopal Church, died, Dec. 8, at her home in Syracuse, N. Y. Mrs. Peck was born on Cape Cod in 1807, but went at the age of two years to New York State with her parents, and in 1831 was married to Jesse T. Peck, then newly ordained to the ministry. Bishop Peck died in 1883.

—Rev. Dr. John F. Ashley, principal of Genesee Wesleyan Seminary, has been elected president of Albion College. He was born in England about thirty-six years ago. After passing through the preparatory and collegiate departments of Ohio Wesleyan University, and graduating from the Theological School of Boston University, he went abroad on a fellowship from the school. Upon his return two years ago he entered upon his work as principal of Genesee Wesleyan Seminary.

—Rev. Stephen G. Hiller died, Dec. 9, at Malden. He joined the New England Conference in 1838. He acted as junior pastor on the charge which then included Centre Church, Malden, in 1837, sixty years ago. In 1839 he became pastor of Centre Church and had a most successful pastorate. He received Gilbert Haven—afterward Bishop—into the church. At the time of his death Mr. Hiller was almost 82 years of age. A suitable obituary will appear later.

—Mr. Edmund J. Carpenter, of this city, who has made the Hawaiian question the subject of special and prolonged study, has prepared an address upon the subject which is interesting and informational. His experience in journalism and authorship has prepared him to deal comprehensively and practically with this topic. The lecture would be suitable for courses in our churches and Epworth Leagues. Mr. Carpenter may be addressed at the Boston Press Club, 14 Bowditch St.

—Hon. Ira Whitchee, one of the best-known men in northern New Hampshire, died at his home in Woodsville, N. H., Dec. 9, aged 82 years. Mr. Whitchee was a large dealer in lumber and an extensive owner of real estate. He was a member of the Legislature eight terms, a member of the constitutional convention in 1850, and one of the commissioners to rebuild the State House in 1864. He made several large gifts to the Methodist Episcopal Church in Woodsville, of which he was an honored member, and also presented the Woodsville Free Library to the town. He leaves one son, W. F. Whitchee, of the Boston Advertiser. The funeral occurred on Saturday, the pastor, Rev. R. T. Wolcott, officiating. A memoir will appear soon.

—An investigation now being made jointly by the officials of the Congressional Library and the officials of the Post Office Department promises to throw a great deal of light on the recent widely discussed shortage of ex-Librarian Alinsworth E. Spofford. An examination by the Treasury Department about a year ago showed Librarian Spofford to be about \$30,000 short in his accounts. Few people who knew him looked upon this at the time as anything more than an evidence of clerical negligence in his department. Now it appears that a large part, if not all, of this deficiency, which Mr. Spofford promptly made good out of his own pocket, will be accounted for by a great batch of old money orders which the absent-minded librarian forgot to cash.

—Miss Frances E. Willard was welcomed home to Evanston in a great meeting held in Emmanuel Church on a Sunday afternoon.

—Rev. Charles Baylis Hill and his bride, of Fulton, N. Y., are soon to embark for the foreign missionary field. He is to become pastor of our English Church in Rangoon, Burmah.

—Rev. J. Hudson Taylor, the founder of the China Inland Mission, spent a recent Sunday in Toronto, preaching in Central Presbyterian Church in the evening, which was crowded to the doors. Mr. Taylor is on his way to China for the tenth time.

—Rev. C. Golder, assistant editor of the *Christliche Apologete*, has been elected president of the National Protestant Deacons Association, which has been in session in Buffalo, N. Y. He was also made president of the Central Deacons board, which has lately met in Cincinnati for the purpose of unifying the whole deacons movement in the German Conference of the Methodist Episcopal Church.

—President McKinley's tender, affectionate and ceaseless vigil at the bedside of his dying mother was brought to an end by her death, which occurred on Sunday morning at 2.30. All of her children and other immediate relatives were at her bedside. She did not suffer any in her last hours, but gradually passed from the deep, placid sleep in which she had rested almost constantly for the past ten days into the sleep of death. She was born in 1808, of Puritan stock, her ancestors being Scotch Covenanters. She has been a life-long Methodist and a woman of eminent gifts and graces.

—At the Erie Conference, in Oil City, last September, Dr. Kynett, chairman of the Permanent Committee on Temperance and Prohibition of the Methodist Episcopal Church, advocated the plans of the Anti-Saloon League, urged the brethren to join, and added, "Then vote as you pray." Bishop Fowler, from the chair, said, "That means with your eyes shut." Dr. Kynett rejoined, "I cannot accept that suggestion, and move to amend to say, 'When you pray, look up; when you vote, look around you.'" This was received with cheers, and voices from the Conference said, "We accept the amendment."

—Rev. Dr. John Atkinson, pastor of the Methodist Episcopal Church in Haverstraw, N. J., died at that place, Dec. 8. Dr. Atkinson was born in Deerfield, N. J., Sept. 6, 1835. He was admitted to the New Jersey Conference in 1855, and on the division of that Conference, in 1855, was assigned to the Newark Conference. He was the author of the well-known hymn, "We shall Meet Beyond the River," and numerous other works, among which are, "History of Methodism in New Jersey," "Centennial History of American Methodism," and a recent work on the "Wesleyan Movement in America." A wife, one daughter, and three sons survive him.

—Rev. John C. Ferguson, president of Nanking University, has been chosen president of the new college established at Shanghai, under Sheng, the director general of Chinese railways, and one of the most influential mandarins of the empire. It is to train Chinese young men in Western science and for every department of usefulness in the country. Sheng Taotai is supposed to be worth ten millions of dollars. Foreign buildings are to be erected for the college. There are already 30 students in the normal, and 130 in the preparatory department. Bishop Joyce consents to Mr. Ferguson's acceptance of this position, in which, it is believed, he can put a Christian impress upon the work of higher education for intelligent Chinese young men. While the loss of Mr. Ferguson to Nanking University, which he has so successfully conducted, will be greatly felt, it is believed that he has a sphere of extended usefulness before him.

—D. H. Chase, of Middletown, Conn., referring to the late Dr. Miner Raymond, writes under date of Dec. 7:—

"In September, 1893, I was at the 'Parliament of Religions.' To get a good seat I went from a half hour to an hour before the time of beginning the exercises. One day while standing in the lobby waiting for the great doors of the Hall of Columbus to open, I heard an old gentleman standing near me mention 'Raymond, Middletown,' to his aged companion. I took the liberty to ask if he referred to President Raymond of Wesleyan. He replied, 'No, but to a relative of his.' He then looked earnestly at me and asked, 'Is your name D. H. Chase?' I said 'Yes.' He replied, 'Are you really D. H. Chase of Middletown?' I took out one of my cards and let him read it. He was excited. He grasped my hand and said, 'I was your pupil in Wilbraham in 1834! You taught me Greek.' He then told me of his professorship—had not missed one recitation in ten years. I do not remember meeting him since 1834 when I left Wilbraham to take Prof. A. W. Smith's place in mathematics in Wesleyan. It is unusual to recognize one after fifty-nine years! Then I was a youth of twenty, he of nearly twenty-three. Your article on him has one error. Dr. Fisk resigned the direction of Wilbraham Academy in 1830, and worked for Wesleyan's interests, opening it in 1831. I entered in one week after it opened in 1831, and found Dr. Fisk in command."

—Rev. John Wier, A. M., late of Japan, is visiting a few days in this city. Mr. Wier is an alumnus of Drew Theological Seminary. After his graduation he spent a few years in Nova Scotia, his old home, holding prominent appointments in Halifax and other places of that province. He joined the Methodist Episcopal Church, uniting with the Troy Conference. Transferred very soon to Japan, he became a presiding elder in that country. To his surprise he was elected president of our Theological Seminary at Tokyo, where he served with

much success for some years. He has returned to this country, having spent a year at Oxford University, England, with the intention of entering the pastorate again. Mr. Wier was introduced recently to the Boston Preachers' Meeting, and spoke briefly. He is now busily engaged in literary work, but expects soon to enter upon the active ministry.

Brieflets.

The report of the annual meeting of the Wesleyan Association will be found on the 4th page.

We are gratified to receive the first of the contributions promised from the pen of Bishop Foss during his very important visit to India. It appears on the second page.

Principal H. C. G. Moule, in his "Philippian Studies," which is such a rich and inspiring book, characterizes the Epistle to the Philippians as "more peaceful than Galatians, more personal and affectionate than Ephesians, less anxiously controversial than Colossians, more deliberate and symmetrical than Thessalonians, and of course larger in its applications than the personal messages to Timothy, Titus and Philemon."

Particular attention is directed to the publisher's announcement, which appears on page 20.

With silver lettering and design on the cover, and tied with silver cord, the silver anniversary souvenir sent out by Algoma St. Church, of Oshkosh, Wis., is one of the most tasteful and elaborate that has come to our table. The illustrations, comprising views of the church and parsonage, and many portraits, both of pastors and former and present members of the church, are unusually fine. We discover in one of the groups the face of the pastor's wife, who is a valued contributor of poems to our columns—Mrs. Harriet Warner Raquet.

The New York East Conference has received an invitation from the James Church, Brooklyn, Rev. Dr. J. E. Adams, pastor, to hold its annual session in that church. The invitation is extended with the condition that the James congregation entertain but seventy-five of the ministers. The invitation has been accepted, and a co-operative plan has been entered into by which the more than three hundred other ministers and delegates may be cared for.

It is earnestly hoped that our ministers will make the most of these last days of the year to place ZION'S HERALD in more of our Methodist homes.

The twenty-ninth annual dinner of the Wesleyan University Club of New York took place at the Hotel Savoy last week and was one of the most successful that the alumni of the institution have ever held. About one hundred of the older and younger graduates were present. Addresses were made by President Raymond, Mayor Strong, Dr. Buckley, Robert F. Raymond, Esq., and others. Dr. S. F. Upham was elected president of the Club for the ensuing year.

Plymouth Congregational Church, Chicago, seems to have a preference for men who have been reared in the Methodist fold. Rev. Dr. Frank Gunsaulus, the distinguished minister who is compelled by ill health to resign his pastorate, was once an honored Methodist minister. During Dr. Gunsaulus' long illness the church has been supplied by Rev. A. J. Haynes, D. D., and his ministrations have been so acceptable that it is announced he will be called to the permanent pastorate of the church. But he is of Methodist origin, experience and education. He is a native of Mount Desert, Me., and studied at Bucksport Seminary. He was graduated in the class of '61, and since that time has studied in Denver University, in the Boston School of Theology, and at Harvard University. In 1894 he was ordained in Haverhill, Mass. And so Methodism goes on illustrating its distinctive doctrine of free grace by thus enriching other denominations.

A subscription to ZION'S HERALD would prove to many families a most acceptable Christmas gift. Who can calculate the intellectual quickening, the inspiration and the comfort, connected with the weekly visits of a religious paper for an entire year?

The Bangor Daily Commercial of Dec. 7 publishes the address upon prohibition, delivered on the previous Sunday evening, by Rev. H. E. Foss, of Pine St. Church, in his own pulpit. It is a decidedly thoughtful and convincing address, packed with the latest and most important facts concerning temperance reform. Temperance workers in Maine will find it especially serviceable. He closes with these stirring words:—

"It is a burning shame that the citizens of a city whose culture is second to none in New England, whose business men are enterprising, whose professional men are brainy, whose institutions of education and philanthropy are at the forefront, should sit down in moral discouragement and childish selfishness while this outlawed iniquity dominates our public affairs, ruins our citizens, and devastates our homes. The hour calls for courage and not pessimism; for backbone and not cartilage; for high endeavor and not compromise; for the impact against a common enemy of our united manhood. If the question could be divorced entirely from politics, I believe Bangor would vote tomorrow that the saloon must go. May God hasten the day!"

We are again compelled to add four extra pages, in order to secure the space needed for matters demanding immediate treatment.

Dr. Homer Eaton thinks we ought not to spend much money in maintaining "a sickly existence" in places in the Southern States where the Southern Church is strong. And the *Michigan Christian Advocate* says: "The good sense of all our unprejudiced membership will say likewise."

The *Christian Commonwealth* (London) says: "When Rev. Mark Gay Pearce visited Wood Green the other day and lectured for the literary society in connection with the Baptist Chapel, he gave an amusing imitation of the unintelligible yab, yah style of some preachers, and then vigorously declared that ministers ought to 'preach as living men to living men,' and 'walk the earth as other men have to do.'"

The prompt payment by Hon. Alden Spore of twelve subscriptions to ZION'S HERALD, thus securing the reading of the paper for many who would not, probably, be the recipients of its weekly visits were it not for his thoughtful benevolence, leads us to say that it is hoped that others may be moved to emulate his example. There are not a few who are now regular readers of ZION'S HERALD who will have to relinquish it unless provision is thus made to continue their subscriptions until they are in better circumstances. If any friends are led to place funds at our disposal for this purpose, they may feel assured they will be used only for the relief of those who fully deserve it.

Mary Reed of India.

THERE is great diversity of opinion among the many friends of Mary Reed of India concerning her physical condition. As a friend who is in receipt of several letters from her, written since Sept. 1, has read them to us, we are prepared to make certain statements which cannot reasonably be questioned:—

1. Those who have been led to think that she has never been afflicted with leprosy, must abandon that view. 2. Those who think she has had leprosy, but has been entirely healed by faith, must relinquish that conviction. 3. The most that Mary Reed claims for herself, or ever has claimed, is that the disease has been supernaturally stayed. 4. That she still has leprosy, from which she suffers severely at times, and which is then unmistakably discernible, not only upon the finger where it was first perceived, but also upon portions of her face, is an indisputable fact. 5. That Mary Reed not only believes that the progress of the disease has been miraculously stayed, but that she fully believes, also, that she is yet to be completely healed by God in His own good time, no one can question who is familiar with her own declarations.

We are happy to announce that the pamphlet upon Miss Reed's life and work, which was prepared by Miss Emily L. Harvey, and which so many friends have read with such tender interest, is to be republished in a revised and enlarged form to correspond with the latest well-known facts.

LIFE IN THE UNDERWORLD.

THE recent advance in the knowledge of nature is beyond all precedent. During the last half-century or so man has acquired a greater mastery over the physical world than in all the centuries preceding. The advance has been by a leap and along many lines. Even our geography has been greatly improved. Fifty years ago we knew little of the polar regions, of Africa, of many islands of the sea, or even of the interior of our own country. Our views in all these directions are greatly improved. Our knowledge of the earth's crust is recent and even yet imperfect. We have been slow in learning nature's processes, even when open to the eye on the earth's surface. The new knowledge of steam, electricity and invention has been a revelation, and has taken the civilized world forward by a stupendous leap. As never before, knowledge has become power.

But the new finds on the earth's surface are hardly more surprising than those in the great deep. Man has, indeed, discovered the ocean, with its wealth of fact and ranges of life, as really as he had discovered the continents which had been early lifted from the waters. Down almost to our own day we were ignorant of the deep-sea. The sailor knew the sea on the surface and along the edges of the continent, but beyond, all was deep, dark mystery. The laws of wind and tide had been discovered by the navigator, but what was in the deep places of the sea was matter only of conjecture. After all man could learn directly, vast areas of knowledge were hidden from his view. The ocean had been before his eyes from the creation without his being able to know important facts about it. He had no means of getting at them. But the last half-century has given him the means and instruments for acquiring new knowledge. Note a point or two.

Our knowledge of the depth of the ocean is very recent. The statements of earlier time were mere guesses, often wide of the truth. No deep-sea soundings were taken before the seventeenth century. Hooke, the first scientific explorer of the ocean, employed a ball of wood for a sponder arranged with an iron sinker. The instrument was too rude to perform effective service in deep waters. In 1733, Dr. Stephen Hales, a member of the Royal Society, invented

an improved sinker. But even this instrument was inadequate to the service. The depth was, for the most part, found by Boyle's law of pressure. So late as 1818 Sir John Ross, in his famous Arctic expedition, brought up living specimens from a depth of 1,000 fathoms. This was nearly twice the usual depth, and that fact alone awakened the suspicions of naturalists. But the naturalists had fallen behind the procession. Soon after, Capt. Dunham paid out 7,706 fathoms, or 8½ miles, and another ship 8,300, or 10 miles, without in either case touching bottom. By these and other soundings scientific men became convinced that the sea was much deeper than they had supposed. They began to learn that the sea bottom was not smooth, but varied, like the summits of our mountain ranges; the sea bottom, in fact, is arranged with mountain chains submerged. There are high places and deep places in the ocean as on the land. But the sea bottom is not quite so ragged and sharp-edged as the mountain peaks for the reason that the smaller valleys and gulches have become filled with mud and sea-weed. By the surveys for ocean cables we have learned that the slope in the Atlantic is gradual until a depth of 100 fathoms is reached; and then the descent is rapid to 1,000 and 2,000 fathoms, or even 3,000 fathoms.

Sir Charles Wyville Thomson was the Columbus of the sea. As chief of the scientific staff on the "Challenger" in 1873, he revealed the secrets of the Atlantic as no man had ever done before him. By his new appliances he searched out the deep places of the sea and compelled them to yield up their secrets. He found the Atlantic had an average of 2,000 fathoms, with very large areas of 2,500 fathoms and the deepest part gave soundings of 4,581 fathoms. The average height of land above the sea level is 1,000 feet, while the average depth of the sea is 13,000 feet, or thirteen times as great as the land elevation.

But the greatest surprise in ocean exploration is the life found even in the deepest seas. Just before the sailing of the "Challenger" Edward Forbes, an eminent scientific man, declared that life in the ocean ceased at a few hundred fathoms depth. Lieut. Maury had before published as a fact that the ocean beyond a hundred fathoms was a desert, incapable of sustaining either vegetable or animal life. Men, in fact, had no suspicion that life extended under the ocean; and those eminent in science were on hand with demonstrations showing that the pressure in deep water was so great that no animal life could survive in a thousand fathoms of water. But one fact, with Sir Wyville Thomson, was worth more than a thousand demonstrations. Science at the time was following the old trend of scientific belief. Aristotle knew of but 180 species of animal life in the Mediterranean, and Pliny the Elder records but 178 species. "One must allow," he says, "that it is quite impossible to comprise every species of terrestrial animal in one general view for the information of mankind, and yet, in the sea and ocean, vast as it is, there exists nothing unknown to us; and it is with these things nature has concealed in the deep that we are best acquainted." Pliny knew 178 species; our catalogue has swelled to 500,000 species. About 100,000 of these are important forms, while 400,000 are more minute, but often very curious and beautiful, as they are found in the deepest seas. Sir Wyville Thomson dredged the ocean floor and brought up corals containing millions of these curious creatures, many of which could be studied only under the microscope.

The deep-sea fishes live under certain great disadvantages, in the absence of sunlight, depression and equality of temperature, pressure by the water, and the absence of vegetable life. On the other hand, they are fitted to their condition with miles of sea piled upon them. In many species the muscles are loose, yielding easily to any pressure, without making rehabilitation impossible. They know how to yield gracefully, and when you think you have them in your grasp they are not there. In every living organism with an intestinal tract there are accumulations of free gases, which become contracted or expanded under changed conditions. Many of the species, vigorous in 900 fathoms of water, become loose and flabby on the surface. The color of the deep-sea fishes is very simple, usually either black or silvery. Down to 300 fathoms the eye of the fish increases in size, while in deeper waters there are small and large-eyed fishes, the small eye being furnished with tentacular organs in addition. In the deepest seas species of blind fish abound. But many species more or less numerous have round, shining, mother-of-pearl-colored bodies, enclosed in a skin. These are phosphorescent fish with a lantern placed in the head. They make the dark places of the ocean luminous as with a hundred gas-jets.

The fishes of the deep sea are arranged in four sub-classes: 1. Pelmichthyes—with a heart, optic nerve and intestinal tract; 2. Teleostei, with heart, optic nerve, intestine and ossified skeleton; 3. Cyclostomata, with a heart, intestinal tract, and cartilaginous skeleton, one nasal aperture, no jaw, and a circular lip; 4. Leptocephali—heart, no brain or skull, skeleton membranous-cartilaginous and notochordal. Or the life may be arranged according to the ocean depths. Life is most abundant and important near the shore. As we move down, the forms diminish in size, and evidences of fossil life are found—a sort of small family burying-ground; but in deepest seas all reach the grand cemetery of the ocean, from which the explorer brings up only fossil radiolaria and diatoms.

REMINISCENCES OF CHESTNUT ST. CHURCH, PORTLAND.

Edward S. Everett.

As I have been looking through some of the old books and papers belonging to the Chestnut St. Church, I have found the records relating to the foundation of the first Methodist society having a stationed minister in Portland. As these deeply interested me and brought thoughts of the hardships and inconveniences of our early church and its members, I am taking the liberty of writing a little of our early history, thinking that it may prove of interest to others.

The young people in our churches today have no conception of the difficulties, troubles and trials that their great-grandparents met in their endeavor to provide proper religious services for the people and suitable places where they could be held. The early history of this church is, undoubtedly, the same as that of many others. All were poor; all had difficulty in finding persons enough who felt a spiritual need sufficient to compel them to form a society that should be strong in either numbers or influence.

The first Methodist sermon in Maine was preached by Jesse Lee at a house in Saco, Sept. 10, 1793, from the text Acts 13: 41. This text seems to have been chosen to offset some of those from which ministers of other denominations preached, for it is believed that such texts as, "Beware of wolves in sheep's clothing," "They that have turned the world upside down have come hither also," and "Woe unto you, scribes, Pharisees, hypocrites," were freely preached from, referring to the new sect of Methodists. Two days later, Sept. 12, 1793, Jesse Lee reached Portland, and preached the Methodist doctrine for the first time in this place. He preached twice on this day—once at the house of Mr. Boynton on Newbury St., and once in the church of Rev. Elijah Kellogg.

During the next nine years there were meetings held with more or less regularity, and the Methodists in the vicinity of Portland were grouped together and called the "Portland Circuit;" but after a few years Methodism seemed to be at so low a tide in Portland proper that but few preaching services were held, and in 1802 the name of Portland was dropped, and the circuit was reported as "Poland Circuit."

During the first nine years of Methodism in Portland there was apparently no thought of being able to have a house of their own in which to worship; but in March, 1804, evidently stirred up by Joshua Taylor, who was the presiding elder of the province of Maine, and who drove into the village on horseback and spent Sunday on his way to the fourth General Conference, eleven members resolved to purchase a house and have a permanent gathering place. At this time the St. Paul Episcopal Church was for sale, so, March 19, 1804, the building known as the "Old Church" was purchased of James Neal for the use of the "Methodist Society of Portland." It is supposed that this building was moved, but I find no mention of it, nor any account of expense attending it, recorded in any of the books I have seen, either of the trustees or treasurer. This church cost the young society \$375. This sum sounds small today, but it was a price that demanded sacrifice, and severe sacrifice, on the part of the few persons interested to pay it. Only \$91.50 of this purchase money could be raised among the society and its friends, except one sum of which I will write later. This \$91.50 was given by fourteen persons in sums from \$1.50 to \$15. This shows how scarce money was with the members of the young church.

As I have said, Joshua Taylor was the prime mover in the effort to have the church edifice, so he raised \$116.33 for the society at Baltimore and New York while at General Conference. This sum, with what was raised among the members, still left a deficit of over sixty dollars, and the house to be re-plastered and generally fixed up. At this point Major Lilley came to the rescue with a "voluntary gift" of \$250. Also we find that quite a number of persons gave their time instead of money, evidently having a larger amount of the former, toward fixing up the church. This time is duly credited to them at seven shillings, sixpence, a day. The aggregate of such entries during April amounted to \$37. The repairs, etc., amounting to \$58.12½, were completed during the summer, so that when the building was finished it had cost the society \$511.12½. The land did not belong to the society, so they paid a land rent amounting of \$24 yearly. After the church was completed, we find that they had a choir (probably not a paid one), for the second item on the treasurer's books after the repair account was, "Four hymn-books for the singers, \$2."

Conference met at Buxton this year (1804) in June, and "Joshua Taylor was appointed to preach in Portland until next Conference." A minister's life today is full of care, but, as a rule, they have a fair remuneration in the way of salary, but in those times we hardly think they did. In this church, for the first eight or ten years, the minister received but \$20 a quarter; besides his quarters his board was paid. Good board was not expensive in the early part of the century, for the sums charged at different times show the rate of board to have been \$5 a month.

Our young people must not forget that evening meetings in those old churches were dim affairs as far as light went, in comparison with the churches of today. Candles were the only lights used, and not many of them, for only seventeen pounds were purchased during the Conference year. The young people were looked after this summer evidently, and probably many

delightful evenings were spent by them at the singing school for which the stewards appropriated \$3. The presiding elder, Joshua Soule, received from this charge \$3 a quarter and the care of his horse.

The gradual advance of Methodism in Portland makes interesting reading, and many of the trials and struggles of those who adopted it would put to shame the strongest efforts of the present members. They were days of strong religious convictions, and persons were willing to live up to them, regardless of their surroundings. I find the members were held strictly to their church promises; that they were expelled for backsliding and neglect of the church services; and that trials by the church authorities were frequent. We find one member expelled for visiting a theatre, going to the island on Sunday and inviting others to go with him. In another case a brother is expelled because he "neglects the means of grace, frequents vain company and dances." Many other cases of expulsion are recorded, and if all such cases were brought to trial in these days I think some of the official boards would be kept busy. Nov. 17, 1845, a committee report is accepted as follows: "The decision is that he shall make a suitable acknowledgment to his wife and to the church, and that he abstain from the Lord's Supper and love-feast for the term of six months." This decision was evidently not satisfactory to the sinner, however, as the record of the next meeting shows that "he refused to show proper humiliation," and was, therefore, expelled from the church. Perhaps we have not added to the real strength of the church of today by ignoring such things and practically adopting the principle, "Once a member, always a member."

Thinking of the hardships of the past should make us realize the advantages of the present, and I hope that this little history may make some of us more earnest in our church life.

Portland, Me.

The New Home for Boys.

WE visited our school at East Greenwich, R. I., recently, and among the many good things we examined was the new cottage for boys. It is known as the North Cottage. It is commodious, having eighteen large high-posted, well-lighted and ventilated, neatly-furnished rooms. There is a bath-room and water-closet, with up-to-date plumbing, on each floor. The entire building is heated by steam and lighted by electricity.

We found the new teachers well adapted for the departments assigned to them, and doing good work. They are cultured, energetic, patient and clear. No better, more homelike boarding-school for boys and girls can be found in New England than that under the care of Dr. Blakeslee. All parents contemplating sending their boys or girls away from home to attend school will do well to write the principal for a catalogue.

W. S. MCINTIRE,
For Conference Com.

— Miss Laura Bobenhouse, of Cambria, Iowa, under appointment to Cayapora, India, is the eighth graduate of Simpson College, Indianola, Iowa, to enter the work of the W. F. M. S., the thirteenth from the Des Moines Conference, and the twenty-second, in active service, from the Des Moines Branch.

The Conferences.

Vermont Conference.

Montpelier District.

Quebec. — A chicken-pie supper was held, Nov. 19, by the Epworth League, and some \$30 was added to the treasury. The recitation given by Miss Howland, of Woodstock, is worthy of special mention. The series of special meetings held by the pastor, Rev. E. R. Carrier, while not resulting in many conversions, were very helpful to the spiritual life of the church.

Bellevue Falls. — The many friends of Rev. F. W. Lewis will be sorry to learn that his two oldest girls are ill with diphtheria. The parsonage is quarantined. It is reported that both are doing well. The board of health has declared diphtheria epidemic at Bellevue Falls. The churches are not closed, however.

North Thetford. — A quiet but very pretty wedding took place at the home of Mr. and Mrs. H. W. Downer, Monday evening, Nov. 22. The contracting parties were their daughter, Miss Harriet J. Downer, a graduate of Montpelier Seminary, class of '96, and Rev. Adelbert A. Estabrook, pastor of the Methodist Episcopal Church at Williamsville. The ceremony was performed by the presiding elder of Montpelier District, Rev. L. L. Beaman.

South Royton. — A very happy wedding occurred in Trinity Methodist Episcopal Church on Thanksgiving Day, when Miss Lizzie W. Shepard, of South Royton, and Rev. J. E. Badger, of Union Village, were united in marriage by Rev. L. L. Beaman, presiding elder, assisted by Rev. E. W. Sharp, pastor of the church. The interior of the edifice was handsomely decorated. About the altar rail and on the platform were potted plants, palms, and bouquet lamps. A large audience was present. The wedding march played by Miss Ella Walsh, organist, and Miss Lucia Skinner, violinist, began at "high noon," when the bridal couple, escorted by the ushers, bridesmaids and groomsmen, moved slowly up the centre aisle to the altar, where the ceremony was performed. The bridesmaids were Misses Georgie and Flossie Shepard, sisters of the bride, and the best man was Will Badger, of Hanover, N. H., brother of the groom. The ushers were Messrs. Ira Ward, Lucy Hale, Emeline Foster, Beatrice Kendall, and Messrs. Herbert and Charles Sanderson. After the ceremony a reception was held at the home of the bride, only relatives and members of the bridal party being present. A large number of very beautiful and valuable presents were received from a wide circle of friends and admirers. The young people left on the afternoon train for the north. On their return from their wedding trip they will reside at Union Village, where Mr. Badger is pastor of the Methodist Church.

East Barnard. — The newly repaired union church at East Barnard was dedicated, Dec. 3. The sermon and dedication were by the presiding elder of Montpelier District.

St. Albans District.

Waterbury Centre. — The congregation, the other Sunday, worshipped with the Baptists. The pastor, Rev. M. B. Eddy, was on the sick list. We understand he is on deck again. The work in all departments is being looked after, and can be reported as moving forward. This charge seems in fairly good condition.

Waitsfield. — A Thanksgiving service was held in this church, on Thanksgiving night, the pastor, Rev. A. B. Enright, preaching the sermon. A new organ is about to be put in the church through the influence of the Epworth League. So far as this scribe can learn, the pastor has a united and earnest constituency, and is well pleased with the prospect for the year.

Stowe. — Sunday, Nov. 21, 4 were baptized. Pastor and people are rejoicing in the favorable indications for a year of ingathering.

South Hero. — Rev. George L. Story, of Milton, was the presiding elder's substitute here on Sunday, Nov. 21. His sermons were interesting and inspiring. A very pleasant and helpful social gathering was recently held in the church vestry. The work here is reported in good condition.

Alburgh Centre. — Nov. 14, one was baptized and received on probation. The third quarterly meeting was a most spiritual service.

Fairfax. — On Sunday, Nov. 21, Rev. C. Wedgeworth, of Binghamville, preached two very acceptable sermons in exchange with the pastor, Rev. W. H. Atkinson.

Georgia. — A "Klondike Social" was held Tuesday evening, Nov. 30. It included a good literary program and "refreshments." Rev. O. D. Clapp, pastor.

Waterbury. — Nov. 21, 4 were baptized, 2 received on probation, 2 in full membership, and 9 by certificate. The collections are all well advanced, and will go beyond last year in totals. The fourth of the Sunday evening concerts was held the same date as above. The Sunday School Union and Tract Societies were represented. The service was exceedingly helpful and instructive. Rev. W. M. Newton, the pastor, and his excellent wife, ate Thanksgiving turkey in Middletown, Conn., with Mrs. Newton's people. They remained the week following "to digest it."

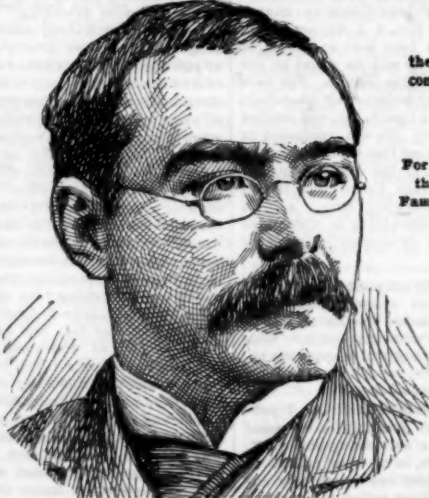
Richford. — A series of Sunday evening lectures are being delivered by the pastor, Rev. F. A. Smith, on the "Polity and Doctrine of the Methodist Episcopal Church." The first, given Nov. 21, was on "Methodist Conference;" the second, Nov. 28, on "Church Membership." The local paper says: "The sermons were instructive and helpful to those interested in church government." Indications are that all the addresses will be profitable. The last Sunday in November one was baptized; more are to follow, soon. Several young people who heard the pastor's sermon on a recent Sunday morning on the topic, "Invisible Enemies," decided to "dance no more."

Morrisville. — The revival meetings under the leadership of the evangelist, Rev. I. T. Johnson, came to a close Tuesday night, Nov. 23. We have not heard the number of conversions, but are assured his work has not been in vain. The village paper gives a liberal extract of his last Sunday morning's discourse and speaks of him as "a man of unusual ability, original in his methods and his discourses, strong and fearless in the turn he takes in the handling of the evils of the day, almost to the extent of being eccentric." The singing of Mrs. Lawrence, his helper in the meetings, "has been very effective." International Temperance Sunday was observed Nov. 28. The Congregationalists, Universalists and Methodists united in a platform service in the evening. Rev. G. N. Kellog (Congregational) made an "earnest appeal for enlistment under the white banner." Rev. G. I. Lowe, of our church in Johnson, gave a brief but very appropriate address. Rev. Dr. Booth, of the Universalist Church, followed with some plain, pointed truths on the enforcement of the prohibitory law of the State.

Cambridge. — Thanksgiving services were held here on Sunday morning, Nov. 23. The sermon was preached by the pastor to a full house. It is spoken of as "a very able and interesting" discourse.

Johnson. — Rev. L. P. Tucker, of Northfield, on Montpelier District, attended a funeral service here, Nov. 24. This is one of Mr. Tucker's former fields of labor. His many friends were pleased to see him. A union Thanksgiving service was held in our church on Thursday night. The three pastors of the place participated in the services. The meeting "was of unusual interest and well attended."

Brief, but significant, is the statement found at the close of a letter recently received from a brother minister: "The Zion's Herald list has been increased, and our best members are careful readers of it." Taken in connection with the other encouraging facts noted in that field of labor, we think the point of application can be easily made. We believe it generally true



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St. Johnsbury District.

St. Johnsbury Centre.—The Epworth League is prospering under the able leadership of its popular president, W. C. Radliff. Fifty copies of "Songs for Young People," the gift of the Epworth League and Sunday-school, are being used in the school and social meetings. Rev. Thomas Tyrie, of St. Johnsbury, recently favored the people with a most instructive and enjoyable lecture on "Books and Reading." A lengthy series of meetings, in which the pastor was aided by Rev. E. A. Whittier, of Lawrence, Mass., has been held, and the blessing of God has been upon these people. Mr. Henry Sherman, of Middletown, Conn., recently presented the church with a beautiful pulpit lamp in memory of his mother, Mrs. Callista Sherman, who was formerly a member here. Pastor F. T. Clark and wife are alert and attentive to all departments of work, and general prosperity prevails.

Hardwick.—An extended series of meetings has just closed. For a time Rev. W. S. Smithers and people were by themselves; afterward they were assisted by a band of "Christian Crusaders" from Worcester, Mass. Much has been done in various ways, the church has been greatly quickened, and something like thirty conversions have gladdened the hearts of the workers. Although this is Mr. Smithers' fourth year, it seems likely to be his best thus far.

Marshfield.—Under the energetic labors of Rev. S. G. Lewis, religious affairs continue to "boom" on the various parts of this charge. One remarkable and interesting feature of the work is a Sunday-school class of about thirty young people taught by the pastor. As this is a country town, this is something unusual, and betokens the hold which the pastor and church have upon the young people of the place. Mr. Lewis recently made a trip to Barre to take in the lecture by Sam. Jones.

Newbury.—Rev. W. H. White has just closed a very successful series of meetings. He himself preached thirty-two out of thirty-five times, and the number of conversions was something like thirty. Twenty-seven have already been taken on probation, and others may come in later. Since Mr. White began his pastorate the congregations have doubled and a great impetus has been given to every department of work.

Holliston.—Pastor McDougall's Sunday evening lectures are drawing such crowds that it has been found necessary to bring in chairs to accommodate the new comers to these services. Mr. McDougall recently went to Barre to visit friends and take in the lecture on "How to Get There and Stay There," by Rev. Sam P. Jones, the celebrated Southern evangelist.

Island Pond.—A month of revival meetings has just closed at this place. The Congregational and Methodist churches united in services under the lead of Rev. Ralph Gilliam, a noted evangelist from Medford, Mass. Mr. Gilliam was accompanied by Mr. O. W. Crow, a singer and chorus conductor. From seventy-five to one hundred signed cards saying that they purposed to live a Christian life, and the town has been stirred as never before. Religion became the chief topic of conversation in the stores and on the streets, and such an uplift has come to the churches as they have not known for a long time. Rev. A. E. Atwater, the pastor of our church there, is greatly encouraged, as well he may be, and looks forward with hopeful anticipation to the future.

Williamstown.—Pastor Sherburn visited Boston last week as the ministerial delegate of the Conference to the annual meeting of the Boston Wesleyan Association. The Epworth League recently conducted a very interesting Sunday evening service, and the Woman's Home Missionary Society followed that by another under their auspices. Each of these added much to the interest of the Sabbath. At the Quarry district the chapel has been plastered and most of the interior wood-work completed. The Epworth League of Barre recently gave to the society here a chandelier of sufficient size to properly illuminate the church.

Walden.—Evangelistic meetings have been held at this place and the South village for two and one-half weeks, the series being under the direction of Rev. Geo. S. Smith, the singing evangelist. As a result there have been forty conversions. This is quite remarkable when taken in connection with the sweeping work of last year, when 65 were received on probation. Rev. M. B. Paroungian, the pastor, has been tireless in labors, working incessantly both to maintain the spiritual life in those who accepted Christ and to induce others to follow in their steps. As a result of his two years of faithful labors there, supplemented by the efficient service of evangelist Smith, the religious aspect of the town has been completely changed.

Barre.—The venerable and greatly beloved Rev. J. A. Sherburn recently preached an anniversary sermon of interest and power to a greatly interested audience, it being within one day of his seventy-sixth birthday. Father Sherburn is universally respected throughout the bounds of city.

Personal.—The tidings of the death of Rev. A. B. Truax brought sadness to Methodists in this vicinity, since he was for six years the worthy presiding elder of Montpelier District, and won many friends during his incumbency. **RETLAW.**

New Hampshire Conference.

Concord District.

A company of self-appointed evangelists are operating in some sections of our work, leaving behind them a minimum amount of good and a maximum amount of dissatisfaction, contention, spiritual arrogance, and first-class crankiness. They denounce in unmeasured terms churches and ministers, and their expense is paid in full by the members of the church, they have gotten out of bondage. One of their peculiar tenets is the advocacy in immersion, holding up to ridicule every other form. In several instances they have taken our people into the water. Many of their methods are little better than that of a howling mob, and many of their statements wild in the extreme. In one town where they held forth, where there are two churches, one pastor absorbed their ideas and went in with them, while the other stood for what he believed to be Scripture and in harmony with good sense. Of course they roundly denounced the latter, and said he had never been converted. Some in the churches are influenced by them, and the result is that a

spirit not helpful to the cause of God is aroused. If the pastors referred to, were informed that both must leave their churches, one because he joined with this fanatical element, the other because he did not. We wonder if such spiritual marauders must continue to the end of time.

Personal.—Hon. Ira Whitcomb, who has been very feeble for some time, died, Dec. 9. In addition to his recent gift of a pipe organ to the Woodville church, he also deeded a piece of property worth at least \$1,700, from which it is expected to receive an income of about \$100 annually, that is to be used for the support of preaching.

North Haverhill.—Rev. J. Roy Dinmore, the enthusiastic young pastor of this church, is working very hard for the success of the cause. They have just completed some excellent improvements on the church property, in which the pastor has been the chief factor. He has raised the money, planned the work, bought all the material, hired all the help, paid all the bills, been boss carpenter, and taken off his coat and worked like an ordinary laborer every day. The work consists of a steel ceiling, wainscoting around the entire church, side walls tinted, the front end of the church cut off by a beautiful panel work partition, making a commodious vestry and entry on the first floor, and ladies' parlor and kitchen on the second floor. Both floors will be opened into the audience-room by folding doors below and windows above. The woodwork is all finished in the natural color and looks very pretty. Concrete sidewalks have been put in in front of the church. It will add much to the convenience of the people, and will be greatly enjoyed. Now that the work is completed and the house reopened—as it was Dec. 5—they are hoping for a great spiritual uplift and the salvation of souls. The pastor has attended fifteen funerals since Conference, several of them members of his church. They need to build living stones into the temple.

Piermont.—Pastor Hudson is holding revival meetings in his church. Some results are apparent at this writing. This society broke away from the form of the charge as made at the Conference and refused the pastor sent them unless he would live in their parsonage. As he was not disposed to do this, they asked for a man of their own, promising him a fair support. Up to this time they have kept their word and are doing very well.

Haverhill.—A grand work of revival is in progress in this church. Rev. W. H. Webster has been pushing the battle for five weeks, and the meetings still continue. Over thirty have been forward for prayers, most of whom have been happily converted. On Dec. 4, 13 were baptized and 23 admitted on probation. While

the amount paid for pastoral support seems wonderfully small, the officials claim that they are further along than ever before at this time of the year. We fear, then, that some pastors have not fared sumptuously every day.

Ellsworth.—The pastor, Rev. A. P. Reynolds, is holding revival services here, intending to continue for two weeks or more. He has the assistance of Mr. Crafts, the blind preacher.

West Thornton.—Mr. Reynolds, in addition to the work at this place and Ellsworth, has for five months held week-night services in the unoccupied Baptist church at Woodstock Centre. They have enjoyed his ministrations and welcomed his coming, but it has been without a penny of recompense. It had been thought that the place would not again see a pastor settled over the old church, but, lest something worse might occur, they have aroused themselves and an elderly brother has been put in charge.

Rumney.—There is a very fair degree of interest here. An Epworth League has been organized with forty-five members that promise much for the good of the work. The pastor, Rev. W. F. Felch, goes to West Rumney every Sunday afternoon and one night during each week. There is some interest there. A lecture course is in progress. Already there have appeared Dr. Brodbeck, Rev. G. M. Carl, Dr. Rochester, and the presiding elder. There are yet to come Dr. Rowley, Presiding Elder Robins, Rev. S. E. Quimby, and Dr. E. M. Smith, of Montpelier, Vt.

Groton.—A glorious revival is in progress here. Over sixty had started during the first week, and the work goes on.

Manchester District.

Marlow Methodist opines that the Bishop was good and wise in giving them a good rich man for their minister, and unless some unexpected development should appear, it seems as though the full disciplinary term of pastoral service here may be mutually satisfactory. The Junior League is booming. The church attendance reminds the elder brethren of the palm days. With Turner's resourceful energy in Sunday-school, and Fox's sagacity and interest in the chair of the Epworth Chapter, all things are encouraging.

East Lempster.—The quarterly conference held the course to put the claim at \$300, besides parsonage. Pastor Hudson, abundant in labors, spent last week in revival meetings at Brookline, and goes this week on a like service to Piermont. Meantime he attends a Sunday-school convention at Washington, having driven forty-eight miles in one day, besides at-

tending his home quarterly meeting, to bring Dr. Causery to address the convention.

Newport.Methodism will never stagnate with Rev. and Mrs. H. D. Deetz at the parsonage. The Juniors take great delight in raising \$1 a week toward expense of the church this year, and even "Mother's Apron Strings" will not restrain this hearty Methodist crowd from winning souls and building up the kingdom.

Grantham.—Pastor Burns and family have all been victims of the grippe, but as they took turns at it, and Mrs. Burns read a sermon on the Sabbath when he was shut in, all are hopeful. Good results are expected from the special services to be held here soon.

The same wise and earnest worker is in charge at West Springfield, and the work of God goes on under his administration even though the soil should occasionally bring in a sculpin or a tadpole which for their worthlessness must be thrown away. West Springfield Methodism was never in better heart or more useful and helpful than now, possessing in the Spirit's unity the bond of peace.

Lebanon.—Pastor Hall is taking a few weeks' vacation, his pulpit meanwhile being supplied mainly by neighboring pastors in a plan of exchange.

East Lempster.—Rev. Mr. Stafford, our excellent local elder at this place, sustained a painful injury by falling in his barn, but is happily recovering; and will, we hope, soon be in his usual health. **SHANNON.**

Grassmere.—Fifty dollars' worth of books have been added to the Sunday-school library. The Epworth League is a working force, financially and spiritually. The latest move is the taking of the League Reading Course. In the Junior League some of the most constant attendants have come from two miles out. Pinnacles are much better than a year ago. Business, at present, is utterly prostrate and some families are moving away, but as a near suburb of Manchester, Grassmere is sure eventually to share that city's prosperity. It has a "future." The recent visit of Presiding Elder Norris was highly appreciated. Rev. J. D. Folsom is pastor.

Maine Conference.

Portland District.

West Scarborough.—A great victory has come to this place under the leadership of the new pastor, Rev. J. W. Lewis. On Sunday, Dec. 5, he received 6 probationers into full membership. These were part of the fruit of the faithful work of former pastors. He also baptized 1 child

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and 8 adults and received 16 of the recent converts on probation. The same evening six more were converted. The whole community is stirred and the pastor is expecting a large harvest of souls. Those acquainted with this charge can alone realize what a victory God has given. The people have taken Mr. Lewis into their homes and hearts, and are supporting him and his family generously. Brighter days have come for this old church. Rev. F. W. Smith, the former pastor, is rapidly improving and hopes to do some work in the pulpit very soon, wherever he may be needed.

York.—Rev. W. S. Boyard, though spending most of the time at the Boston School of Theology, has brought this charge to a high degree of prosperity. The congregations fill the church. Few charges on the district have such a large audience of young people on Sabbath evenings. Every seat is filled at the Epworth League service. The class-meeting is well attended, and a revival spirit prevails. The pastor is looking for results from extra meetings to be held soon.

Kittery, First Church.—New pews and carpets are to be put into the church this month. The cost has all been raised. Other important improvements in church property have been made under Rev. D. F. Faulkner's efficient leadership.

Cornish.—Rev. G. F. Millward reports thirty adults and eleven children as converted during the meetings held by the Christian Crusaders. The pastor continues the meetings three evenings each week, and looks for a "winter of revival and victory." E. O. T.

N. E. Southern Conference.

Worcester District.

North Manchester.—This church held a reunion and roll-call service, Nov. 10, which was both enjoyable and profitable. In the afternoon reports from the various departments of the church were read and letters from former pastors. Rev. E. P. Parameer, the present pastor, read a historical sketch of the church. Methodism in these parts dates back to 1790. The first meeting-house in the limits of the town was built in 1791. Revs. John McVay and J. S. Wadsworth took part in the service. Lunch was served in the vestry. David Gordon, Esq., of Hazardville, led the singing in the evening, which was by a reunion choir. Old-time hymns were sung. In the roll-call 135 members and 34 probationers were included. Most of them responded in person or by letter. A comprehensive financial statement was given by the treasurer, showing the church practically free from debt. The tower of the church edifice has been painted and the clock dial re-glazed. On the first Sunday of November 2 persons were received to probation and 2 in full membership.

Uxbridge.—Reports increasing congregations at Sunday and week-evening services. The prayer-meetings are deeply spiritual in tone. The League is prosperous. A sub-district League convention is to be held with them in December. Three persons joined the church the first Sunday in November. The pastor, Rev. W. C. Newell, preached a series of Sunday morning sermons during the autumn on the church and its work. Revival services are held Sunday evenings. A card with special announcements has done much to call the attention of the people to the services and to stimulate attendance.

Rev. E. F. Smith has recently given his illustrated lecture on "Ben Hur" at Jewett City, Norwich and Danville.

Rockville.—Old Folks' Day is an annual observance of much note in Rockville. For seven years it has grown in interest. It is held the second Sunday in November. The congregation this year taxed the utmost capacity of the large audience-room, and some were obliged to be content with only standing room. The reunion choir of sixty voices was assisted by an orchestra. The program included many of the old-time fugue tunes. The collection was for the second Sunday in November. The full appointment of \$50 was received, and sufficient besides to meet all expenses. The auditorium and vestibule were elaborately decorated with palms, chrysanthemums, and other potted plants and cut flowers. Souvenir bouquets were presented all elderly persons, and elegant bouquets to the oldest gentleman and lady present. The sermon by the

pastor, Rev. Walter J. Yates, was on the hoary head a crown of glory if found in the way of righteousness. The number of people of advanced age in attendance was very large. The first Sunday in November 3 persons were received by certificate.

The Connecticut Officer.—edited by Rev. J. H. James, appears in eight-page octavo form and is full of spicy, up-to-date and sensible temperance matter. A page was issued with a lesson for the Sunday-school use on Temperance Day, Nov. 25, which was very effective. Few men in the Conference are as full of work as the secretary of the Connecticut Temperance Union. His illustrated lectures are thoughtful and interesting also, and are deservedly in demand.

Tolland.—Rev. J. Q. Adams has recently raised and paid over \$50 on the parsonage mortgage. He and his people are greatly encouraged, and are planning still more liberal things. Y.

New Bedford District.

Bryantville.—Temperance Sunday was observed, Nov. 28, at this church. In the morning a temperance sermon was preached by Rev. Mr. Wild, pastor of Hanover Congregational Church, Rev. J. O. Rutter, pastor of this church, taking his place at Hanover. The church was taxed to its utmost capacity in the evening. The temperance societies—Sons of Temperance, Woman's Christian Temperance Union, and Loyal Temperance Legion—and the Baptist Society united with this church in a union temperance gathering. Stirring addresses were made by Rev. Mr. Denitrey, Rev. J. O. Rutter, Mrs. Dr. Charles, and Luther Shurtles. The singing of the choir was a feature of the evening's service. A collection was taken for the cause of temperance.

RE OPENING AT SAGAMORE.

Sunday, Dec. 5, was a great day in the M. E. Church at Sagamore. The occasion was the reopening of the edifice after having been closed during the month of November for repairs. The church has been newly shingled and painted and frescoed on the inside; new lights have been put in; a new organ has been secured for the old one; and a new mahogany pulpit stands as a memorial of all the good work done. The whole expense was \$500, the greater part of which was raised by subscription and paid for by the people of Sagamore. Never have there been more willing hands to do for the church and never was there a time when the people were so generally pleased with the results as they are with the repairs on this church. The new organ was generously given in exchange for the old one that had been used for seven years, by Mason & Hamlin.

At the request of a large audience was present, which would have been larger but for the fact that the early morning was very stormy. The speakers of the day were Prof. B. F. Upham, D. D., of Drew Theological Seminary, and Rev. T. J. Everett, presiding elder of New Bedford District. The morning sermon was preached by Dr. Upham. He took for his text Matt. 25: 7-12. The discourse was full of tender pathos, characterized by beautiful metaphor and remarkable for the purity of its teaching, which was the pure gospel of Christ.

At the evening Epworth League rally service, the presiding elder, Rev. T. J. Everett, spoke powerfully to young people of the departments of League work: (1) The Christianity of the body—Mercy and Help department; (2) The Christianity of the intellect—Dept. of Literary Work; (3) The Christianity of the moral nature—Dept. of Spiritual Work. Dr. Upham followed, with an address sparkling with wit and humor and full of spiritual power. At each service Dr. Upham reversed the order of the "Auld Lang Syne," when, in company with his father, the founder of many of the churches in this vicinity, he used to visit this church and many of the familiar scenes about the town.

At the close of the morning service Dr. Upham baptized the three children of the pastor, Rev. E. E. Phillips, who was first advised by the Doctor to enter the ministry, and who for three years was a student in Drew Seminary.

At the opening of the evening service four young people were received by the pastor into the church in full connection. A vote of thanks was extended the pastor for his part in the work. The choir, assisted by Mr. E. S. K. Kim of the cornet, deserve much praise for their part in making the day a success. The people of Sagamore are to be congratulated upon their grand achievement in church work. All who have helped in any way deserve great praise.

Providence District.

BROCKTON AND VICINITY.

Preachers' Meeting.—An interesting session was held at the parsonage of Central Church on Monday, Dec. 6. Rev. H. D. Robinson, pastor at North Easton, and president of the meeting, read a scholarly paper on "The True Immortality," which was well received and favorably commented upon.

Brookton, Central Church.—Three accessions to full membership and one on probation during the past month, together with a small addition to the list of subscribers to ZION'S HERALD, are the most recent marks of progress. Plans are being made to devote a considerable period of time to evangelistic services beginning early in January.

Brookton, South St. (Campello).—The four days' meeting held at this church proved very helpful as a means of quickening the religious life of the church. While it was in progress five persons publicly announced their purpose to begin a Christian life, and since then seven more have done the same. Two members have been received by certificate. At the annual meeting of the Sunday-school board, which was held a week ago, all the officers were re-elected. Under the effective leadership of the pastor, Rev. O. W. Scott, the church has just made a successful effort to raise about \$500 to cancel a debt for current expenses which was accumulated several years ago.

Brookton, Pearl St.—This church still suffers because of removals of her people. A family of five persons, highly esteemed as workers in the society, has gone to make a new home in California, following others who went a few months ago.

Brookton, Franklin Church.—A sense of bereavement is realized by this church in the death of Rev. E. H. Dupuy, who resigned his pastorate here somewhat over a year ago to seek a milder climate on the Pacific coast, and who died of consumption at Pasadena, Cal., Nov. 26. A memorial service in his honor was held in the church on Sunday afternoon, Dec. 12.

Methodism and the Temperance Cause.—Our people joined heartily in the no-license campaign recently brought to a close by the city election in Brockton. One of the largely attended meetings was held in Franklin Church on Sunday evening. And none are more surprised or grieved that the city voted for license

than the Methodists, who believe that the liquor traffic "can never be legalized without sin."

Bridgewater.—Two persons were added to the membership of this church during the past month.

East Bridgewater.—Three weeks of special service in this church were effectual in deepening the religious life within the church and in the conversion of two persons.

Wattman.—At the November sacramental service the pastor, Rev. O. E. Johnson, received 4 members in full. All departments of the

church are prosperous. The Ladies' Social Circle held a successful fair and sale in the church parlors last week.

Hanover.—A series of revival meetings was held in this church in November. The pastor, Rev. C. H. Williams, was assisted by Rev. Jerome Greer, of Dighton, a former pastor at Hanover. Three persons were converted and added to the number of probationers.

East Weymouth.—Beginning with Dec. 5, the church is open for public religious services every evening, except Saturdays, during a period of two weeks. The pastor has been assisted by

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IRVING.

New England Conference.

Boston Preachers' Meeting.—Monday, Dec. 13, the theme under discussion was "The Kind of Official Boards Needed Today." The first speaker was Hon. E. H. Dunn, of First Church, Boston. "All things come to him that waits," said he at the beginning of his address, "and I have been waiting for this opportunity for more than fifty years. You preachers speak to us, and we can say nothing back. Now it's my turn." This was the happy opening of a very brotherly, forcible speech. Mr. Dunn's appreciative word for the Methodist preacher was most generous: "I've known the Methodist preacher for fifty years, have seen him and worked with him intimately, and I give it as my judgment that he is the most self-sacrificing, most laborious worker, and the best type of a gentleman, in the world." No invariable rule can be given for the selection of church officials, save this—always select the very best. If it be a woman, by all means appoint her. Woman is doing a great deal in our church. Her efficiency is everywhere seen. Mr. Dunn, who is a member of the Boston School Committee, paid a tribute to the ability of the three women who hold seats in that important council. The stewards should be Methodists who have the broad spirit of our founder, Wesley, when he said, "The world is my parish." We need men of breadth who are interested in our denominational enterprises. It is the height of folly to appoint men simply because they are rich.

Mr. Charles E. Kimball, of the First Church, Lynn, was the second speaker. He began by saying: "We live in a practical age. Utilitarianism is our shibboleth." We must, therefore, care for these practical interests. Representative men are needed. Legally speaking, our official boards, as at present constituted, represent only themselves. "Our system stands as a concentration of absolutism." Actually, it is not. Eminent spiritual men are needed on our boards. There are three classes found there—the spiritual, the largely prudential, and the no-name kind. God and the preacher alone know why they are there. They suggest nothing, they do nothing. "The responsibility for the dead wood lies largely with you preachers. Only once in forty years have I seen the nomination of a preacher refused." The need of leadership was emphasized. Goodness is not the only test. Character, which is more than morality, but which implies general intelligence, sound judgment, and a knowledge of affairs, is essential. There must be a familiarity with our Methodist literature, especially our church newspapers. "They are no more to be dispensed with than the prices current in the counting-room or the dictionary in the library." The time has come for some educational test for official members, as well as for preachers. Men of convictions, not opinions, are demanded. We must have sympathetic boards, that is, men who believe in larger Methodism and its great enterprises. Men "who can see a zenith extending above the ridge pole." An infusion of young blood is called for. An age limit would not be a bad thing. Create an honorary membership in the official board of men who are veterans in

the service. "For a Christlike church look well to your officials."

Rev. C. H. Talmage gave the closing address. He advocated with much force the election by the church of the official board, declaring that men of perspective, who would look after permanent interests and not be carried away with the prevailing restlessness of our people, men who believed in a preacher who preached the whole Gospel—such men are demanded. Mr. Talmage's paper bristled with points. Nearly every sentence was one in itself. Here are a few: The official member needed will have a present religious experience. He will be intelligent and take the church paper. He will make it a point of honor to attend the church meetings. It will be his business almost wholly to look after the church finances. He will know how to be silent as well as how to speak. The care of God's house and the preacher's home will be upon his heart. He will not say one thing to the pastor and another to the presiding elder.

Monday, Dec. 20, it is expected that Dr. Spencer, of the Church Extension Society, and Dr. Smith, of the Missionary Society, will address the meeting.

South District.

Brookline, St. Mark's.—The Ladies' Benevolent Society held during the first days of December a most interesting "holiday" reception. They had, besides the usual features of a café, fancy table, flower table, children's table, art table, etc., a very interesting entertainment entitled "Aunt Jemima's Album," full of good points and happy turns. They also had a loan exhibit of Oriental curiosities, which attracted wide notice. The whole "reception" was a success in a social way and financially.

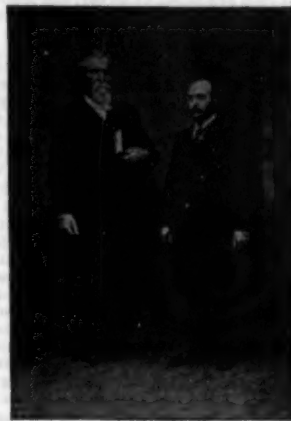
Forest Hills.—This church will hold its first grand bazaar (four afternoons and evenings) in Minton Hall, Hyde Park Avenue, opposite railroad depot, Dec. 15-18. Proceeds to be devoted to the building fund. A select musical and literary entertainment each evening. Sale of useful and fancy articles, at regular dealers' prices. All Forest Hills cars go to the Hall.

Cherry Valley.—The trustees have just purchased the lot between the parsonage and the church. James A. Logan and Eli Collier each gave \$100 toward the purchase. The church lot is now about 70 feet on Church St. and 200 feet on Main. The above purchase was made to prevent other parties building near the church property. The Epworth League birthday party netted \$70, with which the vestries have been repaired, etc. Sunday, Nov. 28, was Temperance Day. "The Lord's Prayer in the Mouth of the Liquor Traffic" was the pastor's theme in the morning. In the evening a union Sunday-school temperance concert crowded the church with over three hundred people. Rev. T. C. Martin, pastor.

Baker Memorial, Dorchester.—Dr. L. E. Bates is, beyond all question, one of the most successful pastor-evangelists in the Methodist Episcopal Church. He is the wisdom that "winneths souls." For more than forty years he has worked incessantly in the harvest field, and has wielded a sharp sickle everywhere. His preaching is persuasive, anecdotal, thoroughly evangelical, and accompanied with a genuine emotion. He has now and then taken time from his own church to help his brethren in the ministry. Twenty years ago he worked on several different occasions with Dr. James M. Buckley, then a pastor in the great churches of the New York East Conference. He has repeatedly held

evangelistic services in New York city, Troy and Philadelphia.

For ten days, beginning with Dec. 6, Dr. Bates has been engaged in work at Baker Memorial Church in this city, Rev. Frederick N. Upham, pastor. A powerful work of grace is in the full tide of progress. It is taking in many young men. This blessed feature is most cheering. The Sunday-school is being stirred, and last



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Sabbath witnessed a genuine movement toward Christ on the part of very many children. It is a "time of refreshing from the presence of the Lord." Dr. Bates is especially gifted in the "holding-on power" at the altar service. His patience does not weary, his faith does not falter; he simply lays siege to the heart of the sinner, who in most cases surrenders. In his work at the present time he is assisted in song by Mr. R. S. Robson, of this city, a very devoted, successful worker in his important field.

Worcester.—On Thanksgiving Day the Methodists of this city, or such of them as go to church on this occasion, gathered in Trinity and heard a very interesting sermon by Rev. Nils Eagle, of the Thomas St. Swedish congregation.

Swedish.—The many friends of Rev. Mr. Ekland, once of the Thomas St. Church, will sympathize with him in the mental illness of his eldest son, compelling the sending of him to the insane hospital in Danvers. Rev. Mr. Whyman, of the Quinsigamond Church, has declined a re-nomination to the school-board on account of lack of time for the discharge of his duties.

Coral St.—Rev. L. W. Staples, formerly of this city, now in East Boston, gave a fine lecture in this church, Nov. 24, his subject being "Up the Rhine and Over the Alps." Very little is doing in the city for no-licensing, but this church is keeping the flag aloft. Sunday, Nov. 28, an

(Continued on Page 14.)

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The Sunday School.

FOURTH QUARTERLY REVIEW.

Sunday, December 26, 1897.

Rev. W. O. Holway, D. D., U. S. N.

I. Preliminary.

1. **Golden Text:** *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.*—John 3: 16.

2. **The Lessons of the Quarter** contained seven from the Acts, completing the selections from that Book, and one each from Ephesians, First Peter, Philipians, Second Timothy and First John.

3. **Home Readings:** Monday—Acts 21: 1-5. Tuesday—Acts 22: 17-30. Wednesday—Acts 24: 10-25. Thursday—Acts 25: 10-23. Friday—Acts 27: 13-26. Saturday—Acts 28: 17-31. Sunday—2 Tim. 4: 1-5, 10-15.

II. Lesson Analysis.

1. **PAUL'S LAST JOURNEY TO JERUSALEM** (Acts 21: 1-15).

The voyage from Miletus to Patara, stopping at Cos and Rhodes; the discovery of a ship just starting direct to Tyre; the arrival at the latter place and seven days' tarry with the disciples; their premonitions and warnings of his danger; the prayerful parting; the brief stop at Ptolemais; the arrival at Caesarea; the hospitality of Philip and his daughters; the visit of Agabus and his warning of what awaited Paul at Jerusalem; the tearful entreaties of Paul's companions and friends; and the noble self-devotion of the apostle, who was ready to die, if need be, at Jerusalem for Jesus' sake—all out the outlines of the lesson.

2. **PAUL A PRISONER AT JERUSALEM** (Acts 22: 17-30).

The lesson begins after the tumult raised in the temple by the Asian Jews against Paul, and his rescue from a violent death by the chief captain Lysias and the soldiers of the castle of Antonia. On the steps of the castle Paul was facing the mob, and speaking in his own defence. He had reached the point where he had returned to Jerusalem after his baptism and conversion. He told them that he wanted to stay and preach to his countrymen, but that Jesus appeared to him while in a trance in that very temple and bade him depart at once. He protested, but was overruled: "Depart, for I will send thee far hence to the Gentiles." At this hated word the tumult raged again. "Away with such a fellow from the earth!" Paul was taken inside the castle, and orders were given to examine him by scourging. His claim to be a Roman citizen saved him from the thongs. The next day he was brought before the Sanhedrin, that Lysias might learn what was the charge against him.

3. **PAUL BEFORE THE ROMAN GOVERNOR** (Acts 24: 10-25).

His complimentary allusion to the procurator's long term of office; his contradiction of the charge of fomenting sedition by the declaration that only twelve days before he had come to Jerusalem to worship and had excited no disturbance either in the temple or the synagogues or the city; his admission that he belonged to the sect of the Nazarenes, claiming, however, that he had not thereby abandoned either the God or the faith of his nation, but that he cherished the common hope of the resurrection, in such a vital way as to keep his conscience void of offense toward God and man; his reply to the charge of profaning the temple—that he had been found there "purified" and peaceable; had been assaulted by certain Jews from Asia whose absence from the trial showed that they had no legal ground against him; and that even the Sanhedrists present could bring no charge, save his exclamation before the council concerning the resurrection; the adjournment of the case by Felix, on the pretence of waiting for Lysias; and Paul's sermon to Felix and Drusilla on such topics as righteousness, temperance and the coming judgment—constitute an outline of the lesson.

4. **PAUL BEFORE KING AGRIPPA** (Acts 26: 19-32).

Only the closing part of his defence was included in the lesson. The points were: Paul's obedience to the "heavenly vision"; his preaching of repentance and of a new life both at home and among the Gentiles; the attempt of the Jews to assassinate him therefore; his deliverance, and continued testimony to a suffering and risen Messiah; Festus' rude and loud exclamation; Paul's dignified and quiet denial of being "mad"; his appeal to the king that what he said was true and sober; his direct question to the king as to whether he believed the prophets; Agrippa's bantering reply; the apostle's earnest wish that all might become as he was, the bonds excepted; and the unanimous verdict that Paul was blameless, and might be set at liberty but for his appeal to Caesar.

5. **PAUL'S VOYAGE AND SHIPWRECK** (Acts 27: 13-26).

Leaving Fair Havens in Crete for Phoenix in the same island, the ship was struck by a typhoon from the northeast—the Euraquilo, or Levante. Running before it till they reached a lee under Cauda, an island some twenty-three miles from Crete, and not daring to keep on lest they should founder in the Syrte on the African coast, the ship was hove to on the star-board tack, heading nearly north, her boat hoisted, her top hamper sent down, and then "undergirded" to strengthen her frame and

keep her planks from starting. On the next day, having sprung a leak, her cargo was thrown overboard in part, and, on the day after, the heavy spar and tackle were cast into the sea. The gale did not abate, "neither sun nor stars appeared," and at length the hapless voyagers gave up all hope of being saved. At this juncture Paul spoke to them; informed them that he had received a revelation from the God to whom he belonged and whom he served; and predicted that they should be cast upon a certain island, but that no life should be lost.

6. **IN MELITA AND ROME** (Acts 28: 1-16).

Landing in a cold rain, the shipwrecked band were hospitably received by the islanders, who told them where they were, and kindled a fire for their comfort. Paul, while feeding the fire with brushwood, was stung by a viper, but shook the reptile off and felt no harm. The people of the island, however, who had witnessed the occurrence, reasoned at first that he was a murderer, who, though he had escaped the sea, was pursued and smitten by Justice; but when no ill effects followed the bite, they changed their minds and concluded he was a god. Hospitably entertained by Publius, the chief man of the island, Paul repaid his courtesy by the miraculous healing of his father—a cure that was followed by many others. On leaving Malta the grateful islanders provided Paul with an outfit for his voyage. Sailing in the "Twin Brothers," they touched first at Syracuse, then at Rhegium; here, getting a south wind, in two days they reached Puteoli. An unexpected Christian welcome greeted Paul here and he tarried seven days. Proceeding to Rome he was met by delegations of Roman Christians at Appii Forum and Three Taverns, whose sympathy led him to "thank God." At Rome he was permitted to live in his own hired house under care of a soldier.

7. **PAUL'S MINISTRY IN ROME** (Acts 28: 17-31).

Shortly after reaching Rome Paul summoned the leading Jews and explained why he was there. He wore his present "chain" because he believed in "the hope of Israel"—"fulfilled in Christ." The Jewish chiefs replied that they had heard no harm of him and would like to know his views, though they knew that the sect he represented was everywhere "spoken against." A day was appointed, and the Jews came in large numbers. The discussion lasted all day, Paul laboring to convince them by their own Scriptures and his personal experience "concerning Jesus." Only a few believed. The opposition of the majority was such that Paul dismissed them with the oft-repeated quotation from Isaiah concerning those who were wilfully blind and deaf, and informed them that this salvation would now be sent to the Gentiles and they would receive it.

8. **THE CHRISTIAN ARMOR** (Eph. 6: 10-20).

A vivid picture was given of the spiritual foes set in array against the believer—the "principalities," "powers," "rulers of the darkness of this world," "spiritual wickedness in high places;" and to resist these successfully the Christian soldier is called upon to put on, piece by piece, the equipment provided by God. The "girdle of truth" was to encircle the loins, and the vital parts were to be covered with "the breastplate of righteousness." The feet were to be shod with "the preparation of the Gospel of peace." To "quench every fiery dart" "the shield of faith" must be firmly grasped. To cover the head in the day of battle "the helmet of salvation" was provided. Both to meet and repel attack a "sword" was furnished, sharper than any two-edged sword of earth—the sword of the Spirit, the Word of God. Clad in this panoply divine the Christian soldier was to go forth, praying, watching, persevering, being assured that he would be more than a match for all the wiles of the adversary.

9. **SALUTARY WARNINGS** (1 Peter 4: 1-8).

Our Lord in the days of His flesh "suffered," being tempted, maligned, crucified. Christians should remember this and fortify themselves with the "same mind." Being one with Him they should reckon that they died to sin in Him, especially to the aims of impurity in which they formerly lived. Being in this sense dead, they had ceased to live in "wine-bibbing" and carouses and "abominable idolatries." The Gentiles might revile them for not living on in the old way, but these tempters must give an account to the Judge of the quick and the dead. For the dead must be judged. They had heard the Gospel, which had taught them that though theirs might be the human lot of chastening and suffering, it was in their power to keep God's holy law and live to Him in the spirit. The end was at hand. Sobriety, prayerfulness, and fervent brotherly love were enjoined—the love that covers "a multitude of sins."

10. **CHRIST'S HUMILITY AND EXALTATION** (Phil. 2: 1-11).

The peace of the church at Philippi was jeopardized by the variance of two conspicuous women—Euodia and Syntyche. The apostle exhorts the church in a most tender and passionate appeal to perfect his joy by promoting true unity and concord. He reminds them of their great Exemplar, Christ Jesus, who voluntarily divested Himself of all His glory, and descended to the lowest abyss of humiliation for the sake of others—taking upon Himself the form of a slave, and becoming obedient unto death, even the death of the cross. Wherefore God had highly exalted Him, and given to Him the name pre-eminent, at the mention of which

every knee should bow, and every tongue confess His lordship.

11. **PAUL'S LAST WORDS** (2 Tim. 4: 1-5, 16-18).

The witness of God, and of Jesus Christ, the Judge of all men, His appearing and His kingdom, were invoked in Paul's solemn charge to Timothy to "preach the word," pressing its truths "in season, out of season," reproving, rebuking, exhorting. Sound doctrine will soon cease to be tolerated. "Itching ears" will demand teachers who will tickle them with doctrines conformable to their lusts. Error will be preferred to truth. Hence Timothy must be "sober in all things," perform patiently his work as an evangelist, fulfil his ministry. All the more must he be faithful because Paul's earthly work was over. He was now being offered; his hour of departure had come. The good fight had been fought, the course finished, the faith kept. A crown of righteousness was laid up for him, to be given him by the Righteous Judge in the last great day; and not to him only, but to all who love His appearing.

12. **JOHN'S MESSAGE ABOUT SIN AND SALVATION** (1 John 1: 5 to 2: 6).

God is Light. If we have fellowship with Him we cannot walk in darkness. If, then, we walk in the light—His light—a true communion of saints will result, and believing souls will be purified from all sin by the cleansing blood of our Lord Jesus Christ. Those who confess their sins will find God faithful to His promises, and judicially just in forgiving their sins and in removing every stain. To deny that we are sinners is to make Him a liar. Jesus Christ the Righteous is both the sinners' Advocate with the Father and the Propitiator for the sins of the whole world. We may be certain we know Him, if we obey Him. To claim to know Him, and yet withhold obedience, is self-deception. To truly keep His word is to have God's love perfected in us. If we claim that we abide in Him we should walk "even as He walked."

III. Questions.

1. From what Books were the lessons taken?
2. At what place did Paul stop on his way from Miletus to Caesarea?
3. How long did he tarry at Tyre, and what warning did he receive?
4. Tell his history of his host at Caesarea.
5. Describe the prophecy of Agabus, and its effect.
6. In what danger was Paul placed in the temple?
7. How was he rescued?
8. What defence did he make to the Jew?
9. What interrupted it?
10. How was he saved from scourging?
11. Why was he brought before the Sanhedrin?
12. What three charges were brought against Paul before Felix?
13. Which were contradicted?
14. Which was admitted, and with what qualification?
15. How did the case end?
16. What subsequent interview between the governor and his prisoner occurred?
17. What did Paul say to provoke Festus' interruption at the examination before King Agrippa?
18. What appeal did he make to the king?
19. Explain Agrippa's reply.
20. What verdict was pronounced upon Paul?
21. Where did the gale strike Paul's ship, and what was its name?
22. What lee did they find and what precautions did they take?
23. Why did the voyagers fall into despair?
24. Who reassured them, and how, and on what ground?
25. Where did the shipwrecked company land, and how were they received?
26. What happened to Paul, and what did the islanders think?
27. What hospitality did he receive and what cures did he perform?
28. Tell about the voyage to Puteoli and the journey to Rome.
29. What did Paul say to the Jewish chiefs at his first interview with them in Rome?
30. What did they reply?
31. What took place at the second interview, and what resulted?
32. With what foes (Lesson VIII) has the Christian to contend?
33. What specific parts of the spiritual armor were mentioned?
34. What argument was drawn from Christ's suffering in the flesh? (Lesson IX.)
35. What sins were especially to be shunned?
36. What duties were enjoined?
37. To what dangers were the Philippian converts exposed?
38. How did the apostle use the example of Christ in his teaching (Phil. 2: 6-12)?
39. What special charge was laid upon Timothy, and what motives were urged?
40. What were Paul's prospect, retrospect, expectation?
41. Explain the words, "God is Light."
42. What promise is made to those who confess their sins?
43. What offices does Christ fill towards us?
44. What duties follow?

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Our Book Table.

The Expositor's Greek Testament. Edited by Rev. W. Robertson Nicoll, LL. D., Vol. I. Dodd, Mead & Company: New York. Price, \$7.50.

This volume includes the Synoptic Gospels by Rev. Alexander Balmain Bruce, D. D., professor of Apologetics in the Free Church College, Glasgow, and the Gospel of St. John, by Rev. Marcus Dods, D. D., professor of Exegetical Theology in the New College, Edinburgh. It would have been difficult to have selected in the wide world two Biblical scholars so pre-eminently well qualified by experience, erudition and openness of vision, for so important a work. We have read after both these men for many years because they possessed that peculiar quality, granted to no few, of "opening up the Scriptures" luminously. These scholars, too, while they revere and love the old truth, gratefully recognize the results of modern Biblical scholarship and feel the wisdom and far reach of the Saviour's question when He asked, "Is not the life more than meat and the body than raiment?" Moreover, Dr. Bruce and Dr. Dods are the martyr type of men who could not for a moment, upon any consideration, be disloyal to Biblical truth as they see it. It is comforting and inspiring to be led in the study of the New Testament Greek by men so profound and conscientious. Alford's remarkable commentary is made the basis of this work. A charming spirit of devotion inspires these scholars. Dr. Bruce says in his preface:—

"In these days one who aims at a competent treatment of the Evangelic narratives must keep in view critical methods of handling the story. I have tried to unite some measure of critical freedom and candor with the reverence of faith. I rise from the task with a deepened sense of the wisdom and grace of the Lord Jesus Christ. If what I have written help others to a better understanding of His mind and heart, I shall feel that my labor has not been in vain."

Dr. Dods' introduction to the Gospel of John is a masterly and convincing claim for the genuineness and integrity of that Gospel. Here is a fine paragraph:—

"That we have here, then, a different aspect of Christ's teaching, need not surprise us, but is it not even inconsistent with that already given by the synoptists? The universal Christian consciousness has long since answered that question. The faith which has found its resting-place in the Christ of the synoptists is not unsettled or perplexed by anything it finds in John. They are not two Christs but one which the four Gospels depict; diverse in the profile and front face, but one another's complement rather than contradiction. A critical examination of the Gospels reaches the same conclusion. For while the self-assertiveness of Christ is more apparent in the Fourth Gospel, it is implied in them all."

This work cannot be too highly commended. Biblical students who would have access to the latest and freshest help will at once secure the volume.

In Memoriam. By Alfred Tennyson. With a Preface by Henry Van Dyke and Harry Fenn. Fenn, Ford, Howard & Hubert: New York. Price, \$3.50.

That this "greatest of English elegies," as Dr. Van Dyke justly calls this "lament of a modern David over his beloved Jonathan," has at last been enshrined in an appropriate and artistic setting, is highly appreciated by lovers of Tennyson. This exquisite holiday edition is beautifully illustrated by Harry Fenn, who spent several months near Tennyson's old Sussex home, and filled his portfolio with the beauties of that charming region of rural England. Landscape scenes, floral initials, bits of architecture, vignettes and borders, enrich, but do not obscure, the immortal poem. A study of the artist's illustrations reveals his thorough comprehension of the great elegy, and the art with which he has thrown light upon many of its finest and most spiritual passages. "Many beautiful poems," Dr. Henry Van Dyke says in the preface, "have blossomed in the Valley of the Shadow of Death, but among them all none more rich in significance, more perfect in beauty of form and spirit, or more luminous with the triumph of light and love over darkness and mortality, than *In Memoriam*." On heavily colored, ivory-tinted paper, with clear type and wide margins, in silk binding decorated with two poppy stalks in gold, it is one of the choicest gift-books of the holiday season, especially for those sitting in the shadow of bereavement.

Gondola Days. By F. Hopkinson Smith. With illustrations by the Author. Houghton, Mifflin & Co.: Boston. Price, \$1.50.

If one wishes to imbibe Venetian, to give one's self up utterly to its peculiar charm, to absorb its doles for nites, its delightful idleness, its sweet, do-nothing, gossip, gossamer ways, to surrender outright to its lary fascinations and forget wholly that there is such a thing as brisk, vigorous, practical, energetic, matter-of-fact New England, he cannot do better than to go along with Mr. F. H. Smith. He will show his guest the Venice of today, just as it is, "the Venice of mold-stained palace, quaint café, and arching bridge; of fragrant incense, cool, dim-lighted church and noiseless priest, of strong-armed men and graceful women, of light and life, of sea and sky and melody." The book is simply a collection of pleasant sketches, as the title indicates, the result of leisurely rambles and idle musings. History, art, literature and commerce are left for other hands. We read of "Life in the Streets," "Open-air Markets," "Some Venetian Cafés," "Along the Riva," "On the Hotel Steps," "Rainy Days," and similar trifles. But it puts you into the very heart of this marvelous city, makes you well acquainted with a kind of people as different as possible from those around you in bustling Boston, and

sets you to wondering how those who have come to this bleak coast from that "land of sunlight, of beauty and song," can so readily adapt themselves to the changed conditions, and to querying if they ever get over their homesickness.

The Shepherd's Calendar. Twelve Eclogues Proportionable to the Twelve Months. By Edmund Spenser. Newly Adorned by Twelve Pictures and Other Devices by Walter Crane. Harper & Brothers: New York. Price, \$1.

Admirers of Spenser will turn with unalloyed delight to this beautiful edition of "The Shepherd's Calendar," which was one of his first literary productions, originally published in 1579, and dedicated to Sir Philip Sidney. The poem is in twelve parts, or eclogues, one for each month of the year, and includes the romance of Colin Clout and Rosalind. Mr. Walter Crane's decorative work in the volume is artistic and pleasing, in keeping with the early English period in which the work was written. He has supplied the cover, two title-pages, decorated borders on every page (in fruit and flower design), and twelve full-page illustrations, executed in a faultless style. The black type, opaque, cream-tinted paper, and unique binding, further combine to make this volume one of the choicest examples of modern book-making. By a genuine book-lover it will be especially appreciated as a holiday gift.

Pratt Portraits. Sketched in a New England Shanty. By Anna Fuller. Illustrated by George Skene. G. P. Putnam's sons: New York. Price, \$2.

Whoever has read and enjoyed these sketches of the Pratt family, most of which have appeared in various periodicals, especially *Harper's Bazar*, will give glad welcome to this beautiful illustrated edition of "Pratt Portraits." Could anything be more lifelike than "Old Lady Pratt," sitting upright in her straight-backed rocker, with her bright black eyes and determined mouth? Indeed, Mr. Skene has placed himself so completely in rapport with the author that Aunt Betsey, Harriet, Katie, Martha, William, Anson, Alice, the Schoolmarm, Hattie, Mary Anne, Dick, and Uncle Bobby might have sat for their photographs, so natural do they seem and so much like what we had imagined. Miss Fuller's chapters of family history are most delightful reading, cheery and amusing, with touches of pathos that bring sudden tears. The publishers have spared no pains to make the volume attractive as a holiday gift.

Oriental Days. By Lucia A. Palmer (Mrs. H. R. Palmer). G. P. Putnam's sons: New York. Price, \$1.

This is an unusually attractive, interesting and instructive book upon themes of which an eager public never weary. The author is so individual in her style, and so happy in her way of putting things, that the reader is borne on with unflagging interest until the volume is completed. It is an elegant and valuable gift-book, royal octavo, with cover design by the author, and enclosed in a box. Mrs. Palmer treats of Egypt and the Holy Land—"In Egypt," "Through the Delta," "Napoleon in Egypt," "The English in Egypt," "Schools and the University of Cairo," "The Mamelukes," "The Going Out of Pilgrims," "The Desert and Desert Stories," "The Ancient Dead and Their Monuments," "Palm Groves," "The Suez Canal and Isma'iliya," "In Holy Land," "The Mountaineers Round about Jerusalem," "The Camping Ground of Joshua," "The Bitter Waters of the Dead Sea," "An Oriental Wedding," "The Destruction of Jerusalem by Titus," "The Turkish Empire," "The Sultan," "Holy Places," "Holy Wars and the Prophet's Green Banner." The choice, full-page illustrations add much to the beauty of the volume.

In His Steps. "What Would Jesus Do?" By Rev. Charles H. Sheldon. Author of "The Crusades of Philip Strong," "Robert Hardy's Seven Days," etc. Advance Publishing Co.: Chicago. Price, cloth, 75 cents; paper, 50 cents.

In the guise of a dramatic and heart-probing story, which first appeared as a serial in the *Advance* of Chicago, and is now in its tenth thousand, Mr. Sheldon makes a powerful appeal to the public conscience in the lines in which interest is now so deeply aroused—the social conditions affecting the relations of employer and employee, rich and poor, the Christian and the world, the saloon and the voter, etc. The author's searching test, "What would Jesus do?" works a marvelous revolution in the lives of the people of the story, in whom we cannot fail to become deeply interested. It is a book that will stir the soul to its profoundest depths, and cause many a Christian to apply the crucial test to his own life. Such a book should be sown broadcast in our churches and Sunday-schools.

Let Us Follow Him. By Henryk Sienkiewicz, Author of "Quo Vadis," "With Fire and Sword," etc. Translated from the Polish by Jeremiah Curtin. Little, Brown & Co.: Boston.

Those who have read the author's other works will be pleased to learn that this thrilling story, which gave to Mr. Sienkiewicz the idea of writing "Quo Vadis," is taken out of the new and larger volume entitled, "Hania," and published in this handsome booklet. The period of the story is that of the death of Christ.

Commodore Bainbridge. From the Quorum to the Quarter Deck. By James Barnes, Author of "Midshipman Farragut," "For King or Country," "Naval Actions of the War of 1812," etc. D. Appleton & Company: New York. Price, \$1.

Commodore Bainbridge is a notable and noble character in the naval history of the United States. In 1812 he was given command of a squadron composed of the "Constitution," "Hessie" and "Hornet," and while commander of the "Constitution" captured the British frigate "Java." The celebration of the one hundredth anniversary of the "Constitution,"

which has recently taken place, gives special interest to this volume, which tells so interestingly so much of the story of that revered and honored ship. The book is profusely illustrated.

A Thoughtless Seven. By the Author of "Probable Sons," "Taddy's Button," etc. Fleming H. Revell Company: New York. Price, 50 cents.

"The Thoughtless Seven" were seven brothers and sisters whose ages ranged from six to eighteen, and who rejoiced in such queer names (of their own coinage) as Pat, Taters, Honey, Thunder, Lightning, Doodle-doo, and Pixie. With their parents abroad, the German governess summoned to her home, and only the nurse to manage affairs, one could readily imagine that scrapes and adventures would be pretty frequent. The book is prettily bound and illustrated, and the chapter heads are particularly felicitous: "Thoughtless," "Thinking," "Starting," "Telling," "Growing," "Working," "Praying," "Eating."

Alan Hansford. A Story. By Ellen Douglas Deland. Illustrated by Harry G. Edwards. Harper & Brothers: New York. Price, \$1.50.

This is a story for boys and girls, having as its scene a suburb of Philadelphia. A household, which includes five boys, is next door to a family, the only daughter of which has several girl friends in the neighborhood. One of the boys, Alan Hansford, is a manly, generous fellow, of a very reserved nature where girls are concerned—in fact, he does not care for them. Accordingly he is voted "a bear," and the point of the story is the gradual discovery by the girls that he is more charming than they had thought. Those young people who read "Oakleigh" will be glad to here renew acquaintance with some of the characters in that delightful book.

Stuart and Bamboo. By Mrs. S. P. McLean Greene. Harper & Brothers: New York. Price, \$1.50.

In this new story by the author of "Cape Cod Folks," the heroine, Margaret Stuart, a lady nurtured in refinement, who has lost her children and husband and is reduced to penury, settles in a manufacturing town on the coast. She occupies two rooms in a tenement-house, most of the other tenants being Irish. One woman, whose name is also Stuart, claims her as a co-member of the family of Mary Stuart, notwithstanding the fact that she is a "Bamboo," as this sturdy Catholic dub calls who are outside of "Holy Church." The lady obtains employment as companion to a sea-captain's wife. There is a warp of contrasted social conditions in this story—refinement, commonplace mediocrity, intellectual culture, and human nature in the rough. Interlarding this is a wool of different phases of religious feeling—the superstitious, ascetic, emotional, and intellectual.

Overruled. By Pansy (Mrs. G. E. Alden). Boston: Lothrop Publishing Co. Price, \$1.50.

Pansy's new book, while it is a complete story, is also, in a way, a continuation of the Pansy book of last season—"Making Fate," which appears as a serial in the *Epworth Herald*. In it the characters made familiar in that impressive tale appear again, working out their own salvation in Pansy's own peculiar and practical way. Readers of "Making Fate" will desire to read this delightful and well wrought out continuation and completion of that story.

An Unwilling Maid. By Jessie Gould Lincoln. Houghton, Mifflin & Co.: Boston. Price, \$1.50.

This is a story of Revolutionary times, most fascinatingly told, the scene being laid in Connecticut and New York. Betty Wolcott, the heroine, is a bewitching little patriot, true as steel to the rebel cause, who, nevertheless, falls deeply in love with a brave and handsome British officer, who had rescued her idolized young sister, "Moppet," from drowning. Captain Yorke, however, makes little progress in his wooing while the war lasts, for the loyal little maid is "unwilling" to marry a foe of her country. The author has depicted the thrilling scenes of that stirring period with rare skill and naturalness, and one lays the volume down with the wish that all present-day stories were as sweet and wholesome. It is a good book for our girls to read.

Success Is For You. By Dorothy Quigley. Author of "Everybody's Fairy Godmother," etc. M. F. Dutton & Co.: New York. Price, \$1.

This book, with twenty-one brief chapters, is a healthy and suggestive tonic, especially for youthful readers. The author lives in this age, is familiar with real life, and speaks directly to the heart. We heartily commend the volume.

The Pilgrim's Staff; or, Daily Steps Heavenward by the Pathway of Faith. Chosen and arranged by Rose Porter. Fleming H. Revell Company: New York. Price, \$1.

This beautiful little year-book completes the author's plan of three volumes dealing with the Christian graces, the previous books being "A Gift of Love" and "A Gift of Peace." "Faith" is the gold cord wound about "The Pilgrim Staff," on which are strung thought-pearls for

every day in the year—a "faith" text, and a selection from some well-known author on "faith." The book is bound in white, with decorated cover, and enclosed in a box.

Unkissed, Unkind. By Violet Hunt. Harper & Brothers: New York. Price, \$1.25.

This is an English story, which opens like a modern society novel, but suddenly emerges into an atmosphere of medievalism and antiquity, and concludes with a tragedy. A flirting wife and a hot-tempered husband, an antiquarian and his secretary, are the principal actors in this feverish tale of love and jealousy and passion, which is related by Lady Darcie's companion. A murder and a suicide make a lurid ending to a book which seems to have no raison d'être.

The Way to Keep Young. By Dorothy Quigley. Author of "Everybody's Fairy Godmother," and "Success Is for You." M. F. Dutton & Co.: New York. Price, 75 cents.

This is an exceedingly refreshing and suggestive little volume. Such chapters as, "To Grow Old Like a Tree," "Exercise," "Study," "Control your Thought," "The Story of a Scholar," with eleven other sketches, include very sane and helpful meditations upon many practical subjects.

The Wooing of Malkatoon. Commodus. A Poem and a Play. By Low Wallace. Illustrations by F. V. DuMont and J. H. Wagoner. Harper & Brothers: New York. Price, \$1.50.

The first half of this volume is devoted to a poem by the author of "Ben Hur," who depicts the triumph of Islam, Christianity overthrown by Mohammedanism, and the cross displaced by the crescent—a poem that must be judged solely as a work of literary art—an epic of Islam, in which General Wallace divests himself of all accidental prejudice in order to attain the heart of the Eastern faith. The play that fills the other half of the book recounts the audacious courage and heroic exploits of an outlawed chieftain named Maternus, in the days of the Roman Emperor, Commodus. The book is beautifully bound and printed on thick paper with wide margins, and the illustrations vividly illuminate the stately measures of both poem and play.

The White Ship. A Little Book of Poems selected from the Works of Dante Gabriel Rossetti. William G. Colverworthy: 56 Cornhill, Boston. Price, \$1.

In this unique and beautiful little volume of 95 pages are gathered some of the choicest poems that Rossetti ever wrote, the selections having been made with the utmost care and discrimination. The edition is limited to 450 copies (each volume numbered), and is printed from a handsome italic type on Van Gelder's hand-made paper, with wide margins and totally uncut edges. Bound in board covers, with white back and blue sides, and enclosed in a box, it is indeed a rare and dainty gift-book, and will be highly appreciated by book lovers.

The Quest of Happiness. By Philip Gilbert Hamerton. Boston: Roberts Brothers. Price, \$1.

This is the last of the many delightful books for which the reading public on both sides of the sea is indebted to Mr. Hamerton. It was left unfinished when he passed away just three years ago. It is marked by the same charming qualities of style—light and picturesque without being shallow or trifling—which have characterized the other volumes, and will probably be as much prized as those have been. Yet the author was scarcely as well qualified to write about happiness as about art or "the intellectual life." His own life was far from being successful in this direction, and as the writer of the introduction says, he faced the tragedy of existence "without any constant and illuminating faith in the compensations of a hereafter." To engage in the pursuit of happiness and leave God out of the question, is to ensure failure from the start. To a true Christian, so much of whose happiness comes from the consolations of religion and intercourse with his unseen Friend, this is a melancholy book. The whole subject is treated from a worldly and philosophical point of view, and hence is necessarily very unsatisfactory to those who remember that we are living now some nineteen hundred years after the advent of One who came from heaven to show us how to be happy. There is, not we think, in the book a single reference to Jesus Christ or to the Heavenly Father. There are, of course, many interesting reflections and practical observations. One of these, drawn from his own severely disappointing experience as an artist, is as follows: "I rather think that towards the close of the nineteenth century it is the art of painting that has produced more unhappiness than any other occupation by the misemployment of time and by the poignant sense of dissatisfaction that follows after futile and unsuccessful endeavors." His definition of happiness is this: "That degree of satisfaction

(Continued on Page 18.)

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The Conferences.

(Continued from Page 13.)

enthusiastic rally was held with the following speakers, besides Pastor Sanderson: Henry Jerome, Mrs. H. C. Graton, Rev. Arthur St. James, Rev. John E. Hurlbut, and Prof. George E. Whitaker. It is exceedingly pleasant to welcome Mr. Whitaker back to the city in which some years of his boyhood were spent, during the pastorate of his father, Rev. George Whitaker, D. D., at Grace Church. To come back as an instructor in our high school, and yet to tie up to his old Methodist moorings, is a source of much pleasure to all of us. B. F. Sawyer will superintend the Sunday-school next year. All that a pastor can do Mr. Sanderson is doing here.

Church Suppers and Fairs.—Apparently nearly every organization of a religious nature in Worcester is having some sort of a money-getting effort. To particularize would be to name nearly all—Methodist and every other shade and form of belief. However they may differ in the latter way, they all agree in the necessity of more cash, and they do an immense amount of unrequited work in an effort to get back a part of the outlay. I suppose the real good comes in the meeting and mingling of friends, for man is or ought to be a social creature. Suppers, sales and fairs rule the hour.

Webster Square.—On Sunday evening, Nov. 28, appropriate exercises were held in honor of the repairs and reopening of the city. The chief participants were Revs. William Pentecost and Volney A. Simons, both former pastors.

Church Comity.—It is interesting to note that Rev. Dr. Gunnison, pastor of the First Universalist Church of this city, is giving a course of illustrated lectures on his foreign travels before Grace Church. They are well attended and are giving a deal of satisfaction.

Worcester people are to have a chance, on Dec. 17, to hear Bishop Fowler speak in the Grand Army course in Mechanics Hall, his subject being, "General Grant." It would seem that every member of our church who can afford to, should be present. In the same course, Jan. 14, comes Missionary Secretary Palmer with his great lecture, "The Die No More."

Trinity.—E. F. Miner has been elected superintendent of the Sunday-school, which appears to be in a flourishing condition.

Grace.—In the no-license campaign a spirited meeting was held on the evening of Sunday, Dec. 5. Prof. Whitaker of the high school, with others, spoke. It is pleasant to contemplate that under his father's lead, several years ago, our city was first carried for no-license.

Zion A. M. E.—This active body among our colored brethren is about to celebrate its 49th anniversary. **QUIZ.**

North District.

Broadway, Somerville.—Dr. F. Woods, pastor, is having a good year. The finances are looking up and the people are hopeful.

Epworth Church, Cambridge.—Dr. C. F. Rice, the successful pastor, received 23 into the membership last Sunday. A fair just held netted \$225. Congregations, Sunday-school and mid-week services are very encouraging.

Auburndale.—At a Social Seminary on Thursday evening was given a concert, vocal and instrumental, by the pupils of the school. There was a large audience, and the music was charmingly rendered. Indeed, the excellent work done by their pupils may well be a source of pride to the professors in this department—Joe A. Hills, piano; B. E. Goldstein, violin; J. Walter Davis, voice—all men of experience and ability, as the work they do testifies.

Marlboro. at its third quarterly conference, unanimously invited the return of its popular pastor, Rev. A. F. Sharp, for the coming year. This church is doing a very encouraging work along all lines.

Worthington St., Lowell.—As many times in the past, God has honored the faith and works of this church by sending upon it a blessed revival of religion. The special effort lasted two weeks, and was led by the pastor, Rev. Dr. Currier. He did all the preaching the first week, but several well-known brother ministers assisted the second week. Over thirty persons bowed at the altar of prayer. Nov. 26, 10 of these were received on probation, and 2 others joined by letter. The whole church has felt an uplifting and broadening power. The Ladies' Benevolent Society during the year has raised \$600. For years they have been laboring to cancel the debt incurred from remodeling the church. This \$600 pays the last of the debt.

Central Church, Lowell.—On Sunday evening, Dec. 12, Rev. C. M. Hall preached an able and impressive sermon upon intemperance, and especially upon the evils of a license system. At the third quarterly conference of this church, held Dec. 10, the pastor received a very cordial and hearty invitation to return for another year. Mr. Hall's labors during the past three years have been greatly blessed to the church.

Ayer.—Last June the pastor, Rev. Benj. T. Russell, gave out "little books," each representing \$5 to the members of the church, which they were to try to fill, the proceeds to be devoted to the church debt. At the same time, to

the smallest children were given a few barrels. On Thursday, Nov. 18, the books were called in. A social church tea was enjoyed, and then the money was counted. The result was \$107.65. This with other money from the Sunday-school, etc., made the total \$125. The people sang the doxology for the blessing.

Clinton.—Rev. A. M. Osgood writes under date of Dec. 12: "My (Wadleigh) Osgood, my mother, whose sweet, hopeful, Christian spirit has been a benediction to our home for many years, quietly fell asleep in Jesus early this morning. She has been favored with a happy religious experience for nearly seventy-six years. Several nights before she was released she said she saw her heavenly home, and that it was a delightful place. A few hours before she died, as I repeated the beautiful verses of the 23d Psalm, she said, 'They are good,' and a moment later, 'I am ready and waiting for the coming of the Lord.' We lay her earthly tabernacle away next Wednesday in a quiet resting-place among her New Hampshire hills, until the resurrection morning; but her spirit is this Sabbath day with Christ in paradise. Three young men, members of her Bible class in her early life, became ministers of the Gospel—Jacob Stevens, Daniel Cilley, and Henry Jordan. In her later years her clear vision, strong faith and radiantly hope, have been a blessing to all who knew her."

East District.

East Boston.—The many friends of Mrs. Cora F. Murphy, widow of Rev. Theodore H. Murphy, of the East Maine Conference, will be pleased to learn of the gradual recovery of Master Theodore Murphy, who has been very dangerously sick with diphtheria, and the accompanying heart failure. Mrs. Murphy is engaged in teaching in the Lyman School. Her address is 171 Brooks St., East Boston.

Saratoga St., East Boston.—The pastor, Rev. Charles A. Craver, D. D., gave a lecture in this church last Thursday evening on the subject, "Boys," for the benefit of the Sunday-school, which was highly appreciated, and netted over \$100.

Meridian St., East Boston.—At communion, Dec. 5, 6 were baptized, 4 received into full membership, and 2 on probation, by the pastor, Rev. L. W. Staples. Twelve earnest seekers knelt at the altar in the evening service. The Ladies' Society has recently put the Gurney hot-water heater into the parsonage at a cost of about \$450.

Melrose.—Sunday, Nov. 28, the pastor, Rev. Dr. J. M. Leonard, preached in Westfield, a former charge, exchanging with Rev. Liverus Hall Dorchester, who preached with great acceptability to the people of Melrose. Rev. Dr. D. Dorchester preached the sermon at a union service in Melrose, which is reported as "timely and appropriate."

Salem, Wesley Church.—On Thanksgiving day Rev. F. H. Knight, pastor of Wesley Church, preached at a union service in the North Church. A large number of people were in attendance. The music and the sermon were appropriate to the day. Taking as his text John 3:35: "The Father loveth the Son, and hath given all things into his hand," he preached a sermon which the Salem Gazette characterizes as "an able address." His theme was, "A Reasonable Optimism."

Swampscott.—A marked revival interest is manifested in the work at this place. Many expressions of the good will of the people toward their pastor, Rev. F. M. Ester, and family have been given, the most recent and perhaps the most noticeable being that which occurred Monday evening, Nov. 22. While the pastor was away preaching at a revival service at St. Luke's Church, Lynn, the good people filled the parsonage and awaited his return, spending the time meanwhile partly in "Studies in the Book of Acts" by Loomis, which course is being carried on very successfully under the direction of the Epworth League, with Mrs. Ester, senior, as teacher, and partly in making the place merry. When they left, the pastor found himself well "pounded" and somewhat pained.

Hyfield.—A Junior League has been organized, in charge of Mrs. Elijah F. Rogers and Mrs. W. S. Darnell, which gives promise of much usefulness. The meetings of the Epworth League are deepening in interest and increasing in numbers. Rev. W. J. Pomfret, is pastor.

Ballardvale.—On Sunday, Dec. 5, 12 were received into the church—4 on probation, 3 from probation, and 5 by letter. These additions were not the result of any special meetings, but simply the natural awakening and interest in the regular means of grace. The Sunday-school is in a prosperous financial condition, and the attendance is good. Ballardvale is a suburb of Andover proper, which for two hundred and fifty years has been one of the strongholds of Congregationalism. Other denominations in town have thrown the weight of their influence and example with the Y. P. S. C. E., but the far-sighted Methodists, loyal to their church and denomination, organized an Epworth League as a special training school for the youth who are to become the future leaders and defenders of the Methodist Church. They are a band of earnest, enthusiastic co-workers with their pastor, Rev. C. LeVere Roberts, who began his labors last spring. Both pastor and wife occupy a warm place in the affections of their people. **H.**

W. F. M. S.—A meeting of the Boston District W. F. M. S. was held, Nov. 11, at the Allston Church, under the leadership of Mrs. Charles R. Fuller, district secretary. After a devotional service led by Mrs. D. Steele, reports from the auxiliaries were listened to with interest, 18 being represented. Each auxiliary had been asked to give its difficulties; so with one consent came the cry, "How can we interest the uninterested women of our church?" Later, opportunity was given for answers to this and other difficulties, this part of the program being ably conducted by Mrs. C. H. Hansford. A letter of greeting from the Foochow Woman's Conference to the General Executive in Denver, penned in faultless English by a Chinese woman, was read. The sentences, "We are saved through your earnest planning and working," brought us a foretaste of "coming again with rejoicing, bringing our sheaves;" while "Our prayers are ascending for you who have saved us," was inspiration for renewed zeal on our part. Mrs. Nutter gave a view of two great needs: "This work needs the young women, and the young women need this work for the broad and best development." Miss Harvey spoke on "Auxiliary Equipment," giving a comprehensive and descriptive list of general and denominational missionary literature, and as the crowning equipment a spirit of prayer and a love for the work.

national missionary literature, and as the crowning equipment a spirit of prayer and a love for the work.

Mrs. J. H. Mansfield led the afternoon devotion. Mrs. Harbour, of Newton, gave "Harford Echoes." Miss M. E. Holt, branch treasurer, spoke encouragingly of the financial year, but said that our success meant an increase this year from each auxiliary of one-half above that raised last year. Miss Harvey explained the absence of Dr. and Mrs. Hoskins, who were announced on the afternoon program. Then came the pathetic story of his summons to India and his decision to go, though there was not money enough to send his wife, too. But the silver and the gold are the Lord's, and the prayers of a few earnest women had brought the needed money a few hours before the leaving of the ship which bore them to their work. The impulse of praise and giving was apparent in all hearts, so that nothing but the doxology and the collection baskets could properly express our gratitude for the next few moments. The last speaker of the session was Miss Clara Cushman, who awakened a new sense of obligation in all present. **C. B. STEELE.**

W. F. M. S.—The Cambridge District Association held a convention, Nov. 18, in the First Church, Waltham, with a good attendance both morning and afternoon. During the morning session encouraging reports were given from the auxiliaries of this district, showing a purpose to press the work more vigorously the coming year. Several interesting papers were read, and a most excellent report of the annual Branch meeting at Hartford was read. In the afternoon Prof. C. W. Hishel gave a very interesting and instructive address which was highly appreciated by all. Mrs. L. A. Alderman, our honored corresponding secretary, was present, and gave encouraging and helpful words. Two inspiring solos were rendered by the wife of the pastor. One of the bright spots in this meeting was the pledging of a large number of ladies to secure at least one new member to the W. F. M. S. for the ensuing year. The annual meeting will be held in February.

Missionary Convention.—An interesting and profitable missionary convention was held in Grace Church, Haverhill, Wednesday, Dec. 1, under the general direction of the pastors in Lawrence and Haverhill. Inspiring addresses were given by Rev. W. B. Hutchins of Lawrence, Rev. D. C. Babcock, of Dover, Rev. Geo. H. Spencer, of Somersworth, and Dr. E. R. Thorndike, presiding elder of East District, New England Conference. Missionary Secretary A. J. Palmer was present and gave a great amount of practical instruction in reply to many questions asked him. His visit to us was an inspiration. The ladies of the W. F. M. S. spread a bountiful lunch for visitors in Epworth Hall. About twenty preachers, mostly pastors, were present. **E. E. REYNOLDS.**

Rockport.—A convention of the Cape Ann Circuit of Epworth Leagues was held at Rockport, Thursday evening, Dec. 9. The church was prettily decorated with flags, evergreen, and red and white bunting. Special music was rendered by the choir, and solos were sung by Mrs. Z. Saul and Mrs. F. E. Saunders. The address was given by Dr. Thorndike on "Opportunities and Obligations of the Young." The advantages of the present cause greater opportunities for work. The great need is preparation. The privileges of today, costing so much in the past, should arouse Epworth Leagues to greater activity, to make better Sunday-school teachers, and their higher aim be soul-winners. **ALICE F. YORK, Sec.**

West District.

Holyoke, First Church.—Revival services, conducted by Rev. J. A. Halner, the evangelist, began Dec. 2. Rev. N. B. Fisk is pastor.

North Dana.—Rev. F. H. Wheeler, the pastor, is doing good work, and the prospects for the coming months are very hopeful. Mr. Wheeler has recently been transferred to this Conference from North Dakota.

South Deerfield.—A pleasant surprise was given the pastor, Rev. O. M. Sanford, on a recent evening. Quite a large company of members and friends of the church gathered at the home of one of their number. In the course of a pleasant social evening, presented Mr. Sanford with a purse of money and a picture, accompanying the gifts with pleasant words of appreciation.

Springfield.—Prof. Mitchell, of Boston University, spent a few days in the city on his way home from the Methodist Congress at Pittsburgh, Pa., and addressed the Preachers' Meeting on Monday morning on "The New Old Testament." A number of the city pastors had been invited, and a large number responded.

Asbury.—Dr. Homer Eaton occupied the pulpit all day on Sunday, Nov. 28, speaking in the

morning on missionary work, and in the evening on our publishing interests. Rev. W. J. Heath is pastor.

Swedish Church.—A good work of grace is going on, the Thursday evening meetings being crowded. Under the care of Rev. Otto Anderson, this small but heroic church is prospering in every way.

Brightwood Church.—Sunday, Nov. 21, was an eventful day, it being the tenth anniversary of the organization of the church. On the preceding Friday evening occurred the annual meeting for which special preparation had been made and invitations sent to all the members. Supper was served, followed by a social hour, roll call, reports and election of officers. Sunday morning the opening address was made by the pastor, Rev. Leon E. Bell. He was followed by Deacon W. S. Clark on "The Work of the Workers before Organization;" Mrs. M. W. Stebbins on "The Church—A Historical Sketch;" and Mrs. J. C. Blodgett, now of Trinity, on "The Sunday-school—Its Beginnings." She was its first superintendent. Mr. O. L. Cowles, now of Trinity, in his "Outlook for the Future," pictured a fine church building to take the place of the present structure. In the evening addresses were made by Deacon G. A. Hayes, Deacon C. R. Hilton of the First Congregational Church, and Mr. B. F. Pierce, of

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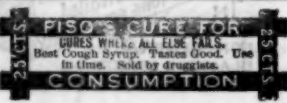
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Memorial Church. The audience-room was tastefully decorated. The church choir was ably assisted in the morning by Misses Florence H. Loyne and Mabel A. Humphrey, of St. Luke's Church, and in the evening by Miss Clara B. Musgrave, of Trinity. The pastor reported that during the past year he had received 47 into the church and baptized 25, and that in the past year and a half he had baptized 35 and received 63 new members. It has been the best year in the history of the church.

Athol.—Business has improved but little in Athol, and money is more scarce than at any time since the hard times commenced. This affects the church financially and numerically, as more move out than come in. The Methodist Church, at its last communion, received 3 from probation to full membership and 3 by letter. The social meetings are spirited and interesting. During the past month about a dozen have sought the Lord. The interest continues, and some come forward for prayers nearly every Sunday night. Rev. John H. Mansfield, pastor.

Westfield.—On Sunday, Nov. 21, 15 persons were received into full membership, five of these being by letter, 13 were baptized, and 7 received on probation. On Nov. 28, Rev. Dr. J. M. Leonard, of Melrose, a former pastor, preached in exchange with Rev. L. H. Dorchester, the pastor, who with his family spent Thanksgiving week with his father, Rev. Dr. D. Dorchester, of Melrose.

Milwaukee.—A deep spiritual interest pervades the church. At the last communion service—thought by some to be the largest ever held—14 were received on probation and 2 into full connection by letter. The pastor, Rev. H. B. King, writes: "We have missed of late the presence and sympathy of Rev. Dr. W. H. Hatch, as he has been confined to the house with a severe cold; we trust, however, that he is now getting the better of it, and will soon be out again. We love to look into the face of 'Father' Hatch in our congregation because we know he is in full sympathy with all we are trying to do to save souls and to build up the Master's kingdom."

North Brookfield.—Four persons were baptized and received into full membership at the last communion service. The church building has been newly painted outside, and presents a neat and attractive appearance. A new furnace has been put in for heating the audience-room of the church. At the annual meeting of the Epworth League, Dec. 6, there were many signs of prosperity. There has been a net increase in League membership of ten; 75 calls have been made on the sick and the poor; 51 devotional meetings have been held; the finances are in good condition, all bills being paid and a small balance in the treasury. The pastor, Rev. N. L. Porter, was elected president.

Springfield, State St.—In his sermon of Sunday evening, Dec. 5, the pastor, Dr. T. C. Watkins, gave some facts in regard to the non-enforcement of law by the city officials, which have caused no small amount of stir. Because of this Dr. Watkins has been most unjustly treated and misrepresented by one of the leading newspapers, but he has the satisfaction of being supported by many of the best and the leading men of the city, for all know that the facts which he stated are true.

St. Luke's.—The first commencement exercises of the normal department of the Sunday-

school were held on Sunday evening, Dec. 5, when a class of ten was graduated. Superintendent L. D. Potter presided, addresses were made by Prof. Charles Jacobs and E. F. St. John, and the diplomas were presented by the pastor, Rev. W. G. Richardson.

Trinity.—Since Oct. 1, 39 persons have been received into the church—13 by letter and 17 on probation. All expenses are provided for to the close of the year; the church was never in a better financial condition. Rev. Dr. Henry Tuckley is ending very happily his five pleasant years with Trinity.

Woburn.—Rev. Fayette Nichols, the pastor, and Rev. William R. Newhall, principal of Wesleyan Academy, gave eulogies Sunday evening, Dec. 5, upon the life of Dr. Miner Raymond, who was principal of the Academy from 1845 to 1864, and who is pleasantly remembered by students of that time.

A Plea for Lumbermen. An Ex-Lumberman.

OF this class of toilers there are hundreds, probably thousands, in the lumber woods of Maine and New Hampshire in the winter months. During this time, as a rule, they hear no one, see no one, who takes an interest in their moral and religious needs. These men, while lumbering, have few or no opportunities of a religious nature. The writer was a lumberman eight years, and while in that business had the privilege of attending just one religious service; a Methodist minister made that possible. Lumbermen while in the woods greatly need the preaching of the Gospel; many of them would appreciate it.

The temptations of a lumberman's life are peculiarly strong and demoralizing. These temptations are well known by those who know any thing at all of what life is in the lumber woods. Lumbermen have a great deal of time to read, but have little or nothing to read. Long evenings drag heavily on their hands. They must, they will, do something. Many a young man learns his first lessons in gambling. Sundays come and go, bringing no intellectual or religious stimulus and help. There is a vast amount of good literature wasted in the homes of preachers and in other Christian homes—literature that ought to find its way to the logging camps in our forests. Where logging operations are carried on there is needed a depot for receiving and distributing literature to the different camps. A home in easy communication with logging camps might be found to receive and distribute such literature. The official work of some of our presiding elders takes them comparatively near the camps of lumbermen. In behalf of these toiling, neglected men, let me urge our presiding elders who can do so to be the connecting link between our churches and the logging camp, that our lumbermen may have a supply of wholesome reading matter.

Cannot the Gospel be preached more systematically to lumbermen? Here in these camps with crews numbering from twenty to fifty, or more, a preacher would have an audience of men—a rare privilege. A great deal of good would result in a preaching tour among them by preachers and evangelists who know men—*who know lumbermen*. They are reachable. As a class they are rugged, generous, and appreciative. They have a rough exterior, but there is a big warm heart inside.

Their work requires great endurance; they begin when the stars are shining in the morning, and they work until the stars come out at night. Those who have hearty appetites and passions have little or no opportunity for self-indulgence; for months they are cut off from the restraining, elevating influences of society, without religious nourishment and inspiration; and when they are paid off in the spring, what happens? Many save their earnings, and put them to good use. But not a few lumbermen, breaking from the forced restraints of camp life, plunge into dissipation as long as their money lasts. Can we not do more than we are doing to help and save these men?

A Peculiar Incident.

An incident occurred at the W. C. T. U. State Convention at Cortland, New York, early in October, that marks an era of progress, and is interesting inasmuch as it indicates the trend of thought of the present day. It was proposed that Postum Cereal Coffee be served at meals for delegates, in place of ordinary coffee. Some of the ladies stated that they had tried Postum once and did not fancy it. However it was served at the first general meal and the ladies were very emphatic in their terms of approval. Some one thereupon put the question, whether the convention be served with ordinary coffee or with Postum, and the vote was for Postum without one dissenting voice, the ladies flocking about the cook to ascertain how to make such a delicious beverage on which many of them had failed in their first attempts. The answer was simple: boil 15 minutes after boiling commences, while for church suppers, conventions, etc., enclose the product in two cheese cloth bags in coffee boiler, and boil one hour. The famous Postum Coffee thus made furnishes a hot beverage full of nourishment for nerve and brain and delicious to the taste. People are slowly awakening to the fact that the daily drugging with narcotics in the shape of coffee and tobacco accounts for the many ills of head, nerve, heart and stomach. The action of the New York State Convention indicates their intelligence on the subject in hand.

Beware of harmful substitutes and adulterated coffee sold for Cereal Coffee under same fetching name. Genuine packages have red seals thereon and the words "It makes red blood."

Some Damaging Pulpit Mannerisms.

Rev. Walter Wayland.

NOT long since, the writer attended a union service of evangelical ministers. The services were divided among the six or eight preachers present. The hymns and Scripture were read fairly well, the sermon was excellent, but the prayer was sadly marred by an unfortunate habit, which this special pulpit had some time acquired. That habit was an "ah!" or a little grunt—a kind of pivotal halting-place or rallying point—between phrases and sentences. It was repeated forty-two times, by actual count, during said prayer, and nearly destroyed the effect of an otherwise impressive and fervent supplication. Probably the ministerial brother given to this thing has never suspected this growing and disagreeable habit, and his clerical brethren haven't the courage to tell him of it.

Another preacher whom I could name, has this distressing pulpit mannerism, in that he moistens his lips every few minutes with his tongue, which member protrudes so far during the operation as to be plainly and painfully visible to the congregation.

Another has the habit (or did have it, until his watchful wife broke him of it) of nervously raising the right shoulder and bringing it down like a trip-hammer.

Still a fourth persists in snapping his eyelids, i. e., closing and opening them with a jerk, and thus diverting attention from the excellent matter of his discourse (for he is a more than average preacher) and causing a spirit of levity to take possession of his youthful auditors, who are quick to observe these gruesome mannerisms.

A New England preacher, whom I knew some years ago, a regular Boanerges, disgusted his audience and injured his influence by his expectations in the pulpit. This salivating operation was carried on in full view of the people, and did much toward discounting his influence and helping to retire him at a comparatively early age.

The writer has been grieved to witness these offensive and unfortunate pulpit defects in otherwise excellent men, and he only pens these lines as an appeal to his brethren in the ministry and a warning to young preachers.

Missionary committees should secure the "Missionary Spoke," the new book of missionary methods, 25c. A missionary chart (2x28) showing "Present and Possible Giving," free with booklet, if ordered of W. W. Cooper, Kenosha, Wis.

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Church Register.

METHODIST SOCIAL UNION.—The annual meeting will be held at the American House on the evening of Monday, Dec. 13. New officers will be elected, and addresses will be delivered by Rev. George A. Gordon, D. D., pastor of the New Old South Church, and Rev. A. A. Berle, D. D., pastor of the Brighton Congregational Church.

LECTURE NOTICE.—Leon H. Vincent will lecture in the Tremont St. M. E. Church on the evening of Dec. 18. Subject, "Diogenes." Tickets, 15 cents. Com.

Money Letters from Nov. 15 to 20.

A G Austin, M L Anthony, Henry Albertson, F L Brooks, Dr D M Rye (3), George Batten & Co, Dr A C Bailey, Elsie V Constant, Robert Clark, Wm Cashmore, S V H Croes, W E Daveaport, W B Eldredge, Bates & Malis, J A Faulkner, A W Ford, J P Frye, J D Gregory, S Oage, H E Higgins, Mary H P Hawken, W H Hutchins, C W Johnson, Miss M Lee, J H Long, J O Moore (2), Morris Bros, W B Ooley, Mrs J H Phillips, L A Potter, Mrs Mary Sloan, Miss Mary L Sweet, Mrs J W Snow, C A Southard, O H Stackpole, Mrs M A Vandermenten, R O Vail, N T Whitaker, Mrs George Wheeler, F E Welch, F E White, G F Washburn.

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Housekeepers frequently wonder why it is that they cannot make biscuit and cake that are light and palatable and that taste as delicious as the biscuit and cake made by their mothers and grandmothers, the delightful memory of which even to this day creates a sensation of pleasure to the palate. The trouble arises from the highly adulterated state of the materials they have to work with, particularly the cream-of-tartar and soda used to raise or leaven the food. Cream-of-tartar and soda that are now procurable for domestic purposes contain large quantities of lime, earth, alum and other adulterants, frequently from five to twenty-five percent., and consequently vary so much in strength that no person can tell the exact quantity to use, or properly combine them, to insure perfect results. From using too much or too little, or because of the adulterants in them, bitter, salt, yellow or heavy biscuits or cakes are frequently made. These adulterants are also injurious to health.

All this trouble may be avoided by the use of the popular Royal Baking Powder. Where this preparation is employed in the place of cream-of-tartar and soda, its perfect leavening power always insures light, flaky, digestible biscuit, cakes and pastry, that are perfectly wholesome and free from the impurities invariably present when the old raising preparations are employed.

The Royal Baking Powder, we are informed by the most reliable scientists, is perfectly pure, being made from highly refined ingredients, carefully tested, and so exactly proportioned and combined that it never fails to produce the best and uniform results. An additional advantage in its employment comes from the fact that bread or other food made with it may be eaten while hot without fear of indigestion or any unpleasant results, while being equally sweet, moist, and grateful to the palate when cold.

Marriages.

HIGHT—BOOTHBY.—In Athens, Me., Dec. 1, by Rev. M. S. Freble, Herbert A. Hight and Sericea Boothby, both of Athens.

WALLACE—JAMESON.—In North Waldoboro, Me., Nov. 28, by Rev. C. W. Lowell, James W. Wallace, of North Waldoboro, and Josephine M. Jameson, of Lexington, Mass.

CLEAVES—SMITH.—In Old Orchard, Me., Dec. 6, by Rev. W. C. Cushman, Geo. W. Cleaves and Lillian S. Smith, both of Old Orchard.

LIGHT—VAN HOUTEN.—In Southville, Mass., Nov. 23, by Rev. F. T. George, Gen. Milton E. Light, of the Christian Crusaders, and Mrs. Mattie M. Van Houten, both of Worcester.

KNOWLES—WILLIAMS.—In Alton, Mass., Nov. 21, by Rev. C. S. Hensford, James T. Knowles and Florence M. Williams, both of Boston.

COWAN—THOMAS.—In Holyoke Highlands, Mass., Nov. 17, by Rev. F. J. Hale, Thomas E. Cowan and Lillian M. Thomas, both of Holyoke.

TARBOX—PALMER.—In Goodwin's Mills, Me., Nov. 27, by Rev. E. Gerry, Everett A. Tarbox, and Cora E. Palmer, both of Hollis, Me.

HILL—HILL.—In Kennebunkport, Dec. 1, at the home of the bride's mother, Mrs. Cynthia Hill, by the same, Roscoe B. Hill, of Dayton, and Grace W. Hill, of Kennebunkport.

HALE—LITCH.—In Byfield, Dec. 2, by Rev. W. J. Pomeroy, Arthur L. Hale and Ida May Litch, both of Byfield.

WHITE—STAMP.—Dec. 2, by the same, William White and Alice May Stamp, both of Byfield.

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New Year's.

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Our Book Table.

(Continued from Page 15.)

with our existence which, in spite of minor vexations and disappointments, makes us willing to go on living as we are now living without any important change." He considers that the words "exercise" and "rest" best express positive and negative happiness, and that "all cases of happiness and unhappiness come under the two headings of sufficient exercise, with necessary rest; or privation of exercise and privation of repose." He finds all happiness attended by imperfection and uncertainty, and bids us quit dreaming of an ideal universe and get down to reality. "Never for a moment deceive yourself into expecting to find those dreams realized in this necessarily imperfect world." "We can generally enjoy happiness on two conditions, the first of which is that we learn to accept contentedly a sort of felicity that does not correspond with our ideal notions of what ought to be, and the second that we make the best of the present without requiring of it that it shall be the future also."

Selections from Sir Thomas Malory's *Morte D'Arthur*, Edited, with Introduction, Notes, and Glossary, by William Edward Wood, Ph. D. (Leipzig), Professor of the English Language in Wesleyan University, Middletown, Conn. Ginn & Company: Boston.

This is one of the Athenaeum Press series, which are produced under the well-known editorial direction and supervision of G. L. Kittredge and C. T. Winchester. This series is intended to furnish a library of the best English literature from Chaucer to the present time in a form adapted to the needs of both the student and the general reader.

The Roger Williams Calendar. By John Osborne Austin, of Providence, R. I.

This is a volume of 366 pages, containing upon each page an extract from the writings of Roger Williams. There is, also, a brief but pertinent sketch of this apostle of religious liberty.

The Hall of Shells. By Mrs. A. S. Hardy. D. Appleton & Co.: New York. Price, 60 cents.

This is another of the Appletons' Home Reading Books, edited by Dr. Wm. T. Harris. The author has presented the shell treasures of the sea in a most interesting and instructive way. With the aid of the illustrations, the latent power of observation and investigation is greatly developed and educated.

We have received four additional booklets from Wilbur B. Ketcham, 2 Cooper Union, New York, in the "Welcome Series": WONDERFUL GIFTS, by Frances Ridley Havergal; FOR ALL AND FOR EACH, by James Stalker, D. D.; HOME MAKING, by Ian MacLaren; and THOU REMAINEST, by E. S. Elliot. Price, 15 cents each.

Magazines.

"A Cup of Tea," a photograph from the painting by F. Andreatti, is given as the front-piece in the December *Magazine of Art*. Another full-page plate, worthy of a frame, is from a water-color by Sir Edward J. Poynter, entitled, "The Offering." The leading article this month is a brief one by the late Lord Leighton, P. R. A., upon "The Building Up of a Picture." We are made acquainted with "Robert Fowler, Artist," through E. Rimbaud Dibdin, and enjoy eight illustrations of his work. "The New Decoration of St. Paul's," "Metropolitan Schools of Art: Harrow School," "The Queen's Treasures of Art," and "Sketches of Greek Landscapes," are a part of the contents of this admirable number. The *Magazine of Art* maintains its high standard, and must, we should think, be indispensable to artists and lovers of art. (Caswell Publishing Co.: 31 East 17th St., New York.)

The Christmas *Harper's* is a beautiful number, opening with "The Wooling of Malke-ton," an illustrated narrative poem by Lew Wallace. Richard Harding Davis contributes a most interesting article upon "The Queen's Jubilee." Ernest Ingersoll's paper upon "A Bird's Egg" is finely illustrated with colored plates representing the eggs of the principal varieties of American birds of prey, song birds, water birds, and game birds. There are stories by Owen Wiater, Mary Hartwell Catherwood, William Ladwell Sheppard, and Mary Tracy Earle, with poems by Harriet Prescott Spofford, Sarah Platt, Alice Archer Sewall, and R. H. Stoddard. "Spanish John," the serial by William McLennan, is concluded. It is a rich number, stocked with the best literary material and full of Christmas cheer. (Harper & Brothers: New York.)

Scribner's for December is a full and very interesting number, with a unique Christmas cover, in colors. "A Christmas Loss" is an exquisite story by Dr. Henry Van Dyke. One of the special features of the issue is the poem by J. Russell Taylor, entitled "The Posting of Vivette," with eight pages of illustrations in color, from pastels by A. B. Wenzell. Cosmo Monkhouse has an illustrated paper on Sir Edward J. Poynter, president of the Royal Academy, accompanied by twenty illustrations from his works. There are also stories and poems which will hold the attention of the eager reader. (Charles Scribner's Sons: New York.)

The *Chautauques* for December has a special holiday cover, and opens with an illustrated article pertinent to the season — "Christ in Art." A fine portrait of the late Charles A. Dana is given. "A Study of Schiller," "Winter Bird Life," "The Trend of American Commerce," "The Social Life of the Southern Ne-

gro," "Winter Hymns," "What is Sociology?" "Trade and Technical Education of Girls," are a fraction of the full table provided this month in addition to the regular departments. (Theodore L. Flood: Meadville, Pa.)

Never were the Wise Men pictured in such flamboyant attire as on the cover of the December *What is What*. "Roast Lark," "The Return of the Oyster," "Old Southern Dishes," "A Cranberry Pie," "The Fashionable Onion," "The Dutch Supper," are the appetizing titles of some of this month's contributions to this gastronomic magazine. A double centre-page illustration is given called "Around the Christmas Board." (Pierce & Pierce: Minneapolis, Minn.)

Frank Leslie's *Popular Monthly* for December is a full Christmas number, with a gay holiday cover and a colored frontispiece from a water-color by Hugh M. Eaton. The table of contents is varied and entertaining, as usual, the Christmas flavor permeating stories and poems and pictures. The first paper in "Religious Denominations in America" is devoted to the Baptists, and is written by Gen. T. J. Morgan, LL. D. The illustrations are from photographs. "Native Life in and around Calcutta," "Famous Ranches of the San Gabriel Valley," and the second paper upon "Andrew Jackson: His Life, Times and Compatriots," are of special interest. (Frank Leslie's Publishing House: 42-44 Bond St., New York.)

A very important and significant contribution is that in the December *North American*

in answer to the inquiry, "Why Homicide has Increased in the United States?" — the first of two papers by Prof. Cesare Lombroso. He shows that the Negro race is largely responsible in the matter, for he says there are 45 homicides to every 100,000 of the black race to 8 for every 100,000 of the white race. Other important subjects discussed are, "England's Absorption of Egypt," and "The National Government and the Public Health." (391 Fifth Ave., New York.)

The *New World* for December maintains its reputation as the forum for free and comprehensive discussion of religious subjects and kindred philosophic questions. This Review is intended for the scholarly and independent thinker, and for that class of minds is suggestive and stimulating. Among the notable subjects treated in this issue are: "Matthew Arnold and Orthodoxy," "The Tragedy of Renan's Life," and "The Creed of 'Ian MacLaren.'" (Houghton, Mifflin & Co.: Boston.)

Thirteen solid contributions, with perhaps two exceptions, make up the December *Forum*. There is a third instalment from Senator Morrill containing "Notable Letters from my Political Friends," and "The Poetry of Nature," by Charles G. D. Roberts. The leading article properly holds the first place in the editor's arrangement — "The Policy of Annexation for America," by James Bryce, M. P. (Forum Publishing Co.: New York.)

Appleton's *Popular Science Monthly* for December presents a strong, varied and pertinent table of contents. In the important series

upon "The Racial Geography of Europe," "The British Isles" are presented. Frederick A. Fernald writes suggestively upon "Our Liquor Laws as Seen by the Committee of Fifty," "The Fear of Death," by Guglielmo Ferrero, is a strange and instructive paper. (D. Appleton & Co.: New York.)

In the *American Monthly Review of Reviews* for December the special features are a comprehensive article on "John Gilbert and Illustration in the Victorian Era," by Ernest Knauft; "How the Bible Came Down to Us" (illustrated with reproductions from ancient manuscripts and rare printed texts), by Clifton Harby Levy; a tribute to the late Duchess of Teck, by Lady Henry Somerset; a character sketch of the Ameer of Afghanistan, by an official in the British Indian service; a discussion of Canadian reciprocity, by E. V. Smalley; and a statistical summary of the progress of the American Republics, by Alex. D. Anderson. The editorial department, entitled "The Progress of the World," gives special attention to the international questions connected with the sealing negotiations and the Cuban revolution.

The *Arena* for December is another strange number. If this magazine is to have a continued existence — which cannot be probable — it must have found a peculiar constituency or be making it. The first four articles are termed "Idylls and Ideals of Christmas," three of which are written by Robert G. Ingersoll, Minot J. Savage, and the editor, John Clark Ridpath. (Arena Co.: Boston.)

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A LIST of the alumni of the School of Theology of Boston University by classes. If any one can give further information, please address Rev. Seth O. Cary, President, Wollaston, Mass.

(Continued from the Herald of Nov. 24.)

1886.

ALBERT B. ARCHIBALD, N. W. Iowa, Turin, Ia.
WILLIAM N. BREWSTER, Hing-Hua Miss. Conf., Foochow, China.
FRANK B. BUTLER, Prof. Eng. Lit., B. U., Boston.
EDWARD P. DENNETT, Cal., Santa Rosa, Cal.
FRANK A. EVERETT, N. E., Oxford.
WHISTLER MILLAR, Wis., P. B. Fond Du Lac, Wis.
PHILIP PRICE, Detroit, Searcy, Mich.
JEFFERSON E. SCOTT, N. W. India, P. E., Muttra, India.
FRANCIS M. WARRINGTON, So. Cal., Simi, Cal.
WM. D. WOODWARD, N. E. So., Catsmet.
SAMUEL F. JOHNSON, N. E. So., Chatham.
FREDERICK I. KELLEY, Cong., So. Peabody.
FREDERICK U. PILLSBURY, Detroit, Port Huron, Mich.
WM. H. SUMMERS, No. N. Y., Gouverneur, N. Y.
ARTHUR THOMPSON, N. Y., Stamford, N. Y.

1887.

CARLOS L. ADAMS, Detroit, Adrian, Mich.
ARTHUR C. BELL, Meth. Church of Canada, Bayfield, N. B.
ARTHUR H. BRIGGS, Col., Denver, Col.
GEORGE A. COE.
JAMES T. DOCKING, N. E. So., W. Dennis.
DORRIS A. HAYES, Cal., Evanston, Ill.
BENNETT W. HUTCHINSON, W. Va., Prest. W. Va. Conf. S. M., Buckhannon, W. Va.
BENJAMIN F. JACKSON, Ohio, Ashtabula, O.
CHARLES E. JEFFERSON, Cong., Chelsea.
HENRY B. SCHWARTZ, Japan, Aoyama College, Aoyama, Tokyo, Japan.
JOHN R. VAN PELT, Colo., Prof. Denver Univ., University Park, Colo.
ROBERT T. WOLCOTT, N. H., Woodsville, N. H.

1888.

CARL A. ANDERSON, Minn., Preston, Minn.
DILLON BRONSON, N. E., Salem.
PAUL DEJARDINES, Detroit, Kingston, Mich.
CHARLES W. HARRISMAN, E. Ohio, Minerva, O.
OLIVER W. HUTCHINSON, N. E., Watertown.
FRANCIS M. LARKIN, So. Cal., Los Angeles, Cal.
JOSEPH W. LUCOCK, Ohio, Chillicothe, O.
JOHN T. MCFARLAND, N. Y. E., Brooklyn, N. Y.
ARTHUR P. SHARP, N. E., Marlboro.
EUGENE H. THREMER, N. E., Easthampton.
ALFRED A. WOOD, Wis., Hebron, Wis.
FRANK M. HAIGHT, W. Wis., Eau Claire, Wis.
FRANCIS P. HARRIS, W. Va., Wilmington, Del.
RICHARD FITZ HENRY KAY, Genesee, d. Jan. 8, 1890.
WILLIAM LOVE, No. Dak., St. Thomas, No. Dak.
ARTHUR W. L. NELSON, N. E., West Medford.
ORVILLE C. POLAND, Genesee, Rochester, N. Y.
JOHN W. WARD, N. E., Newburyport.

1889.

WILLIAM P. ARBUCKLE, N. Y. E., d. Aug. 11, 1894.
JOHN F. BELKNAP, Okla., sy.
GEORGE H. BOLSTER, Surrey, N. H.
CHARLES B. BROWN, Cong., Charlestown.
ACON T. CIVILL, N. Y., Fordham, N. Y.
LEWIS A. CORN, No. India, Moradabad, India.
LIVERUS B. DORCHMETER, N. E., Westfield.
TRUMBULL G. DUVALL, Indiana, Prof. O. W. Univ., Delaware, O.
LEWIS M. FLOCKER, N. E. So., Fall River.
JOHN N. GIESLER, N. E. So., Portsmouth.
GEORGE W. F. GLENDENNING.
ALBERT HALLIN, Prof. Baldwin U., Berea, O.
JOHN L. HILLMAN, Ohio, Columbus, O.
LAWRENCE KENTHEA, United Brethren, Scotland, Pa.
WILLIAM A. MANRELL, N. W. India, P. E., Muscatine, India.
LEONARD H. MANNY, N. E. So., Marshfield.
GEORGE B. NORTON, Prof. Episcopal, Brookfield, Mo.
BYRON PALMER, E. Ohio, sy., Ashtabula, O.
CHARLES E. SPAULDING, N. E., Winchester.
ELMER E. TARBELL, Kansas, Abilene, Kan.
W. W. TROUT, Ohio, Somerset, O.
ALLEN W. WHALEY.
HENRY E. WOLFE, Detroit, Flint, Mich.
FRANK A. ZIMMERMAN, Cent. Ohio, Lima, O.
PAUL C. CUMMICK, Cin., Cincinnati, O.
LOUIS ELLIS, Cong., Halifax.
DUANE GRIFFIN, N. Y. E., Hartford, Conn.

1890.

JOHN H. BUCKEY, N. E. So., Centerville, E. I.
BUEL O. CAMPBELL, So. America, American College, Concepcion, Chile, So. A.
LUTHER J. COVINGTON, Puget Sound, Elma, Washington.
FRANCIS E. ELLIS, N. E., Lynn.

EDWIN S. HAYMOND, St. Louis German, Bloomington, Ill.

ISAAC T. HEADLAND, No. China, Prof. Peking Univ., Peking, China.

CLEMENT E. HOLMES, N. E., Newton.

OLIVER HUCKEL, Cong., Amherst.

JAMES M. LARMOUR, Meth. Church of Canada, Maitland, Ont.

JAMES M. LEWIS.

GEORGE M. MERRIS, Cal., Martinez, Cal.

JOHN H. NEWLAND, N. E. So., Central Falls, R. I.

ELMER E. POWELL, Italy, sy., Halle, Germany.

FRANK H. WALLACE, M. D.

JOHN N. WEST, N. E. So., Walpole.

JOHN C. WILLITS, Iowa, Fort Madison, Ia.

WILLIAM A. WOOD, N. E., Boston.

FRANK L. BROOKS, N. E. So., Wellfleet.

MELMOTH A. COVINGTON, Puget Sound, Aberdeen, Wash.

GEORGE H. FLINN, Pitts., Perryopolis, Pa.

HENRY PEACHE.

FRANK A. TYLER, N. H., Greenland, N. H.

RAYMOND P. WALKER, N. E., Malden.

RICHARD M. WILKINS, N. E. So., Fall River.

Obituaries.

Jenkins. — Charles W. Jenkins was born in Portsmouth, N. H., Aug. 7, 1832, and died in Morrillville, Vt., Sept. 3, 1897.

Mr. Jenkins was converted in Auburn, Me., while a young man, and became at once an earnest worker in the church, serving with special success as superintendent of the Sabbath-school. For the past thirty years, with the exception of the last year, he had been an active member of the Methodist Church in Peabody, Mass., holding various offices in the church and being one of the trustees at the time of his removal to Morrillville to live with his son-in-law, Mr. Geo. F. Downs. He was a man of strong Christian principle, and it was always easily known where he stood on all moral questions. He was popular among the young people and was himself a young man to the last. A favorite hymn with him was, "There is sunshine in my soul," and it was an indication of his bright, strong, hopeful character. He was always full of life and took ever a hearty interest in all things, great and small, pertaining to the welfare of the church of the community.

Though clinging strongly to life, he was not afraid to die, and when he realized that the end had come he quietly resigned all and passed peacefully home to be forever with the Lord. Four married daughters, a wife, and a large circle of friends mourn their loss.

C. H. STACKPOLE.

Cross. — Mrs. Mary A., wife of Rev. S. V. B. Cross, and daughter of Prosper and Monica Smith, departed this life in Sterling, Conn., Sept. 15, 1897, aged 64 years.

Mrs. Cross made a profession of religion, through the personal influence of her school teacher, at the age of twenty years. She joined the Congregational Church in Union, there being no other church in town. A few years later, she joined the Methodist Episcopal Church, of which she was ever after an acceptable member.

June 1, 1880, she became the wife of Rev. S. V. B. Cross, and mother to his motherless children. The language of Solomon appropriately represents her as wife. She looked well to the ways of her household; she ate not the bread of idleness; she opened her mouth with wisdom, and in her tongue was the law of kindness; she stretched out her hands to the poor and needy; her children pronounced her blessed; her husband praised her. She was a woman of intelligence, faith in God, firmness, benevolence, meekness and affection. She loved God, the church and friends with pure love fervently. She left a husband, two daughters, two brothers, and one sister, and numerous friends and acquaintances, to mourn her departure. After many months of constant suffering, she yielded up life as gently as an infant falls asleep.

The burial was at Putnam, Conn. We miss, but we shall meet her "with the friends over there."

C. H. SMITH.

McIntire. — Asa H. McIntire was born in North Reading, May 25, 1827, and died in the same town, Oct. 24, 1897.

His parents, Heskiah and Liddie Thomas McIntire, removed to Maine when he was four years of age, where his youth was spent in arduous toil upon the farm. Upon attaining his majority he returned to his native town, and, Oct. 14, 1854, was united in marriage with Miss Elizabeth Milton.

Mr. McIntire was converted and became a member of the Methodist Episcopal Church in 1858, and since that day has been a staunch supporter of the church of his first love. He was one of the original members of the present society in Reading, and one of its officials until the society in North Reading was organized. His home was the hospitable resting place for Methodist preachers. The present pastor was number one hundred in the long list of preachers who have occupied the large guest chamber known as the "preacher's room." He was a loyal supporter of Zion's Herald, having been a subscriber since its earliest days, and its contents were eagerly read, especially interesting paragraphs being marked for the pastor to read and discuss.

Methodism in this community has lost one of its heroes. His toil and sacrifice for the church were remarkable; his chief trait of character was constancy; and his faith, like that of Abraham, enabled him to believe God in the most trying circumstances. He lived an upright and honored life in fellowship with his Saviour, and through the power of a triumphant Christ was made more than a conqueror in the conflict in the valley of death.

WM. E. HOPKINS.

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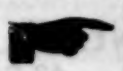
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with ZION'S HERALD to Jan. 1, 1898, \$3.50.
Conybeare and Howson's Life of St. Paul—former
price, \$4.50—with ZION'S HERALD to Jan.
1, 1898, \$3.50.

The same premiums are offered to old sub-
scribers when they renew subscriptions for 1898.

All business letters should be addressed to

A. S. WEED, Publisher,
36 Bromfield St., Boston.

Review of the Week.

Tuesday, December 7.

—Two German cruisers appear at Port au
Prince with an ultimatum; Hayti complies.
—The Germans seize the city of Kiao Chou,
eighteen miles inland from the bay.
—Lieut. Peary lectures in London before the
Royal Geographical Society.
—The British campaign in India against the
tribesmen suspended until spring.

Wednesday, December 8.

—The Naval bill discussed by the Reichstag.
—The Dreyfus case before the French Senate;
his friends defeated.
—The recommendations in the President's
Message referred to the appropriate committees.
—President McKinley goes back to his
mother's bedside in Canton, O.; she recognizes
him.
—The French expedition in Africa under
Major Marchand, on its way eastward to the
Nile, massacred by the natives.
—Governor Atkinson of Georgia votes the
Anti-football bill.
—Ex-Minister Hannis Taylor denounces Pres-
ident McKinley's Cuban policy.

Thursday, December 9.

—The new dock towed from England to Ha-
vana, sinks in the latter harbor.
—The treaty for the annexation of Hawaii
not to be called up in the Senate; Mr. Morgan's
bill for annexation to be taken up instead.
—George W. Vanderbilt takes out a policy of
life insurance for \$1,000,000, the largest ever
drawn.
—December wheat goes above \$1 in Chicago.
—Emperor Francis Joseph to prolong the
compromise between Austria and Hungary by
imperial decree.
—The Pension bill before the House. In the
Senate Mr. Allen advocates the independence
of Cuba.

—Prince Henry of Germany visits Bismarck
on his way to join the fleet which he is to com-
mand in Chinese waters.
—The French capture Nikki in West Africa
after five fights with the natives.
—Four French cruisers to go to China.

Friday, December 10.

—Two soldiers try to kill the Sultan; both
tortured till they died, but would not reveal
who employed them.
—A report that Germany will accept China's
offer, evacuate Kiao Chou, and take instead
Samsah in the province of Fokien as a
coaling station.
—December wheat reaches \$1.09 in Chicago.
—Senator Sagasta says the United States will
not Spain prepared to resist in the event of
intervention.
—The Boston gas companies absorbed by the
New England Gas and Coke Company.
—A wire trust, with a capital of \$80,000,000,
and a cracker trust with a capital of \$30,000,000,
concluding their arrangements in New York
city.
—Cubans capture the port of Calmanera, and
secure \$30,000 lying on a wharf.

Saturday, December 11.

—A special steamer to be built for Prof.
Hollprin of the Philadelphia Academy of Nat-
ural Sciences to explore the Yukon.
—Rapid transit in New York city goes over
to the next administration.
—Gen. Rivera, the pardoned Cuban leader,
sails for Spain.
—A number of Anarchists expelled from Ber-
lin.
—The Pension appropriation bill passes the
House.
—The Georgia State Senate passes a bill au-
thorizing State banks to issue notes.
—George J. Harney, the Chartist leader, dies
in England; also, John L. Pearson, the dis-
tinguished architect and member of the Royal
Academy.
—California fruit placed on sale in London.
—The Westinghouse Electric Company to
equip the trans-Atlantic (70 miles) and power-
houses of Glasgow, Scotland, with machinery.
—The Good Government Association candi-
date for mayor of Lawrence, Mr. Eaton, suc-
cessful in the recent election.
—Adulterated wheat flour no longer to re-
ceive the brand of the inspector of the New
York Produce Exchange.

Sunday, December 13.

—J. & J. Dobson's big carpet store in Phila-
delphia burned; loss, \$600,000.
—The striking English engineers vote to re-
ject the terms proposed by the employers.
—Gardiner G. Hubbard, projector of the Bell
Telephone Company, and president of the Na-
tional Geographical Society, dies in Washing-
ton at the age of 78.
—The Cunard steamer "Etruria" rescues the
crew of the disabled steamer "Milfield," there-
by saving 23 lives.
—Hawaiian annexation to be considered by
the Senate in executive session.
—Death of Mother McKinley; the President
at her bedside till the last.
—The Germans holding on to Kiao Chou, col-
lecting customs, working coal beds, etc.; they
now occupy 400 square miles.
—A big group of sun-spots now visible.

A Christmas Opportunity.

Rev. J. L. Hurlbut, D. D.

Corresponding Secretary Sunday School Union.

THAT every Sunday-school will hold some
special exercises on the day after Christ-
mas, Sunday, Dec. 26, may be assumed. What-
ever is done with the review of the lessons of
the quarter, or the study of the lesson for the
day, we may be sure that carols will be sung,
addresses will be made (let us hope that they
will not be too long), and the happy Christmas
spirit will pervade the service.

Whatever else may be omitted, the collection
for the Sunday School Union should not be.
Let there be an offering in every Sunday-school
of the Methodist Episcopal Church; and let it
be for that organization with which every
Sunday-school is vitally connected—the Sun-
day School Union. The Board of Education
and the Missionary Society receive much of
their incomes from the Sunday-schools; and
this is well. But the cause of the Sunday School
Union is the children's own cause. No other
cause better deserves their help. In no other
can they be so readily interested. Surely the
society which establishes Sunday-schools where
there are none, which aids nearly 2,500 every
year, and maintains Sunday-schools in every
continent, has a claim upon the collection in
every school for one Sunday in the year. Let
that collection be taken on Christmas Sunday—
a Sunday which calls to mind God's gift of His
Son, Christ's gift of His life, and our gifts to
each other.

Let a distinct announcement of the collection
be made in advance, so that every member of
the school may be prepared. Let the statement
be plainly made that on Christmas Sunday five
cents, at the very least, will be desired from
every person enrolled in the school, whether
officer, teacher, or scholar. If any one inquires,
"How much from each parent or friend pre-
sent?" we would answer, "As much as each one
chooses to give, remembering how much he
owes to the Sunday-school." Let the roll of
classes be called and a scholar bring the offering
from each class, including with it that from the
teacher. Let the officers make their returns
separately or together. Pass the baskets around
to the visitors. Then count up the entire
amount, and send it as soon as possible to
Daniel Denham, treasurer of the Sunday School
Union, 150 Fifth Avenue, New York; or, if more
convenient, the sum may be paid through the

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wait for the pastor to take it to Conference.
The money is needed now, and can be used at
once.

Given the funds, and the Union can treble its
usefulness. If each Sunday-school will give to
our Union an offering upon the above basis of
amount, we shall be able to establish a thousand
more Sunday-schools during the year 1898.
Pastor, superintendent, teacher, scholar, attend
to our appeal! We make it for the sake of a
hundred thousand needy children whom we
could organize into Sunday-schools within the
next ninety days if we had the money. Help us
to fold the Lord's lost lambs! Among all the
gifts that you make at Christmas, make this,
and in the last day the Judge will say, "Ye
made it unto Me."

The Clyde Line fleet of steamships plying be-
tween New York, Charleston, S. C., and Jack-
sonville, Florida, are without doubt the smoothest
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cost, they are the safest and most comfortable
steamers in the coastwise trade. The state-
rooms are commodious, airy and elegantly fur-
nished.

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nished with all the delicacies that the most
fastidious can expect. When one takes into
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Southern markets are at the command of the
Clyde Line, it is no wonder that they have the
reputation for furnishing the best meals that
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passed previous efforts in providing art souve-
nirs for the holidays. Calendars, Art Books
and Christmas Cards are presented in great va-
riety and in elegant taste. All their publica-
tions are of the most beautiful description, and
what is a notable fact, they are thoroughly
American in character, designing, lithographing
and printing being done in this country, and
nothing foreign can surpass them in art excel-
lence. Their Calendars are exquisitely beau-
tiful.

The American University.

THE annual meeting of the board of trustees
was held on Dec. 8. Rev. C. H. Payne,
D. D., presided in the absence of Mr. John E.
Andrus, president. There was a large attend-
ance and the utmost harmony and enthusiasm
prevailed.

The chancellor, Bishop John F. Hurst, re-
ported that, in his extensive observation by
travel and correspondence during the past sum-
mer and fall, he found public interest in the
University was very great and constantly grow-
ing. The minutes of various Conferences had
been subscribed about \$12,000. Plans are in progress
of formation in different directions that will in
the near future greatly hasten the development
of the enterprise.

The vice-chancellor reported that \$28,976.88
had been collected since the May meeting, that
the College of History will be completed and
turned over to the trustees by the contractor
before January 1, 1898, and that the grounds
around the building have been graded.

Among the articles of furniture to be placed
in the new and elegant structure are those his-
torical pieces which have been recently ac-
quired—a spacious wardrobe that once be-
longed to the historian, George Bancroft; a rich
and finely carved extension table and set of
chairs formerly owned and used by Charles
Sumner; and the heavy walnut desk used by
Edwin M. Stanton when Secretary of War.
About 1,000 volumes have been given to the
library since the last meeting.

A conservative estimate of the various hold-
ings of the University, including real estate,
bonds, securities, legal agreements and sub-
scriptions, rounds up a little more than
\$1,000,000.

SAMUEL L. BEILER.

Honorable Mention.

Names of new subscribers have been for-
warded to us up to date from the Confer-
ences as follows. Additions will be made
to the list as they are received:—

Maine Conference.

Mechanic Falls	Gorham	Solon
Chebeague	Augusta	Willow
Goodwin's Mills	Richmond	Hallowell
Lawston	Biddeford	Livermore
Kennebunkport	Alfred	Bethel
Biddeford Pool	Auburn	S. Portland
Mt. Vernon	Oxford	S. Leeds
Kent's Hill	Pine St., Portland	Berlin
Peak's Island	Livermore Falls	Gardiner
Congress St., Portland	Wesley Ch., Bath	Westbrook
Bridgton	Phillips	Brunswick
N. Conway	Norway	Conway

East Maine Conference.

West Tremont	Vassalboro	Athens
Boothbay Harbor	Deer Isle	Orland
Bremen	Washburn	Limestone
Mattawamkeag	Brewer	Catawba
Eastport	Rigbyville	Calais
Monticello	Belfast	Rockland

Vermont Conference.

East Burke	Bellows Falls	Proctorsville
Rochester	Newbury	Brownsville
Barre	Moretown	Springfield
Brattleboro	N. Hero	St. Albans
Mechanicville	Hardwick	Groton
West Burke	Plainfield	Hardland
Waterbury	Essex	Montpelier
St. Johnsbury Ctr.	Chelsea	St. Albans Bay

New Hampshire Conference.

Amesbury	Whitfield	Bath
Lawrence, First Ch.	Exeter	Warren
Sunapee	Hamilton	Littleton
Salem Depot	Lisbon	Milford
Suncook	Brookline	Tilton
Hillsboro Bridge	Colebrook	Salisbury
Newmarket	Franklin Falls	Rochester
St. Paul's, Manchester	First Ch., Concord	Bristol
St. James' Man'ct'r	Keene	Montpelier
Garden St., Lawrence	Stewartstown	Pittsboro
N. Charlestown	Whitfield	Lakeport
Mariboro		

New England Conference.

Oakdale	Wollaston	Franklin
East Douglas	Lyons, St. Luke's	Hudson
Jamaica Pl., 1st Ch.	Newton	Blanford
Waketield	Marblehead	Byfield
Salemville	Hyde Park	Stoneham
Wilmington	Highland	So. Walpole
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Trinity, Charlestown	Northampton	Athol
Linden	Winchester	Hopkinton
Newton Centre	Miltonesque	Peabody
Winthrop St., Boston		

New England Southern Conference.

South Braintree	N'w't, Thames St.	Rockville
Westerly	Portsmouth	Middleboro
Edgemoor	Brookton, Cen. Ch.	Mansfield
Norwich, No. Main	Danielson	Proctor's Cen.
Taun'ta, Cen. Ch.	Whitman	Proctor's
Mathewson St.	Providence	S. Weymouth
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